

# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., December 24, 1925

NEW SERIES  
VOLUME XXVII No. 52

## The Most Commendable Work for Mississippi Baptists December 27th Is To Pay The Unpaid Balance of \$121,501 On The 1925 Pledge to the Unified Program. These Have a Prior Claim Over Specials.

R. B. GUNTER

Pastor E. C. Hendricks changes from Louin and Sandersville, to Stonewall and Enterprise.

The Ten Commandments were recently stolen from a Synagogue in Berlin. They were engraved on a silver tablet on the wall.

Out of 3,000 churches in Texas last year only 402 put on the budget plan for financing the denominational work. But these gave four-fifths of all the money raised.

Brother E. E. Hall of Electric Mills sends in a check from his church for the Baptist Record to go to all the families, and it will be a Christmas remembrance.

We are sorry to hear of the ill health of Pastor J. A. Bell of Poplar Spring Church, Meridian. His people accepted his resignation reluctantly and have called J. W. Faulkner of Lumpkin, Ga.

The new building of the First Church in Jackson has progressed sufficiently to put the old property on the market. It is on the principal business street of the city, and estimated to be worth at least \$200,000.

The Southern Churchman, Episcopal, says that "the Episcopal Church was, so far as we know, the only organized Christian Communion that after the Civil War continued to recognize its responsibility to the negroes." That's actually funny. There has not been a year in which Southern Baptists have not sought to help the negroes, and we presume that is true of many other denominations.

The American Baptist makes a strong plea that we pay our debts on our mission boards, because they are our debts and it is the only honorable thing left for us to do. Agreed. But, let us have an understanding with those who have run us into debt, that they do not have our permission to do so any more. No man likes to advertise in the papers that he will not be responsible for any debts his wife may make. But it is one way of stopping the debt-making business.

The Bible Crusaders have organized in Florida and have begun their active work. This organization was launched in Clearwater, Fla., a few days ago under the leadership of George F. Washburn, a multi-millionaire and a close friend of the late William Jennings Bryan. Mr. Washburn issues a challenge to Clarence Darrow or any other apostle of Modernism to meet in debate some believer in a supernatural Bible and offers Darrow \$500 for one debate and \$2,000 for six debates. Mr. Washburn will also erect in Clearwater a \$35,000 radio broadcasting station with 1,000 watts capacity, the same to be used for broadcasting messages on Fundamentalism. It begins to look as if the devil had stirred up a bigger commotion than he intended to do.

The first calendar of the New Year came to us from Jacobs & Co., our advertising agents of Clinton, S. C. Many thanks.

Mrs. Barton, wife of the man who writes the articles in some of the religious papers under the caption of Safed the Sage, died recently.

Brother C. S. Wales of Ripley has been called to Ecru, and will serve the church there in connection with his present work at Ripley.

The Convention Board met in Jackson on Monday night, Dec. 21st, but the proceedings were too close to our date of publication for a report this week.

Dr. B. F. Riley of Birmingham, Ala., died December 14. He had been prominent among Southern Baptists as preacher, educator and author for many years.

Miss Verda Von Hagan becomes Educational Secretary of the First Church, Columbus, succeeding Miss Mary Etta Buchanan, who comes to Jackson as assistant to Brother Wilds in the State B. Y. P. U. work.

Brother J. N. McMillin has begun his work as pastor at Louisville. He has gone back to the work of the pastorate after several years as the popular head of the department of English at the State Teachers College at Hattiesburg.

At the Annual Faculty Dinner of Baylor University recently the address was by P. I. Lipsey, Jr., of the Department of Journalism. His speech was an account of the Scopes trial at Dayton, Tenn., which he attended as an Associated Press reporter.

Prof. Autick preached for Pastor Lovelace at Clinton Sunday. He is a teacher in the modern language department in Mississippi College, being familiar with several European languages. He was born in Southern Russia, educated in Europe and America, and is a preacher of ability. Other churches will do well to hear his message on World Evangelism.

We are under the necessity of reminding our friends often that it takes one week to get out an issue of the Baptist Record. That means of course, that much which goes into the paper must be in our hands a week before the date of issue. The truth is, we have always on hand copy which has to wait its turn to get in at all. Often we get articles for the paper with the request that they go in that week, when the paper is already printed for that week. Any paper which reaches us as late as Monday has little chance to get in that week. Now, we want all the news, good news, and are anxious to have short articles on any subject that will help our readers to be better Christians. Will you cooperate with us?

Missionaries of the Texas Baptist Convention baptized last year 8,000 people and secured 8,000 subscribers to their State paper.

Some one remarks that Duke University having been given \$40,000,000 will now be able to employ a first class coach.

Other articles mentioned in the Record given for benevolence and offered for sale are disposed of, but a \$1,200 diamond ring is still available.

The Council of the League of Nations assessed a fine of over \$200,000.00 against Greece in favor of Bulgaria for violating the territory of the latter. It does look as if the League of Nations is working.

Our attention has been called to a slip of the pen recently made in these paragraphs in speaking of E. M. Potat instead of W. L. Potat as president of Wake Forest College. One brother remarks that E. M. has troubles of his own.

At the Texas Baptist Convention two electric light bulbs were placed by the speaker's desk, a white light gave two minute's warning before a speaker's time was up; a red light shone to indicate the expiration of his time. But, some of them had to be knocked down with a gavel.

Professor Holloway, the negro speaker from the South at the Congregational Council, said: "There were many folks a few years ago who feared that if we taught the negro to recite, hic, haec, hoc, we should be unfitting him to say 'gee, haw, buck.' As a matter of fact, it has not proved to be the case. Our own Home Mission Society has done a great and noble thing in giving to the colored people of the South a liberal education.—Ex.

Recently we heard the minutes read in a Baptist church where a preacher had been called a short time before. It was said that the deacons had decided to recommend a certain brother as pastor and brought their nomination to the church to be "ratified." We had been hearing something of government in a church by a small group, but didn't know that it was being made a matter of record. Isn't it time we were getting back to democracy in our churches, or else to quit claiming that we are the only simon pure democrats?

J. M. Rowland, editor of the Richmond Christian Advocate, says: "The other day I made my best plea for the Advocate in the homes of the folks. I had a good congregation. When the cards came in, there was only one with anything written on it, and it was 'Please stop my paper.' I made a plea in another church, and at the close a man followed me, laughing and repeating, 'That's a good little paper you fellows get out at Richmond.' A steward whispered, 'Don't notice him; he's nutty.'"



## JOHN TYLER CHRISTIAN

The Christian family settled in Kentucky before the year 1780 and is indirectly related to the Christians of the Isle of Man. William Dohne, the last Deemster, made famous by Walter Scott's "Ivanhoe," was a Christian. Sir Walter gives a long genealogy of the Christian family. The Manxmen have no small place in the history and literature of England, Scotland and Ireland.

John Tyler Christian was the son of Marion Washington and Amanda (Martine) Christian. In education, culture and moral power he stood in the front rank and held the degrees of A.B., A.M., D.D., and LL.D. He was graduated in 1876 from Bethel College, Kentucky, and was married to Evelyn G. Quin of West Point, Mississippi, December 19, 1878.

In the midst of the duties of a pastor, Dr. Christian devoted much time, thought and research to the writing and publishing of books upon theological subjects. His first volume, "Immersion," at once reached a large sale and was most highly commended by scholars in this country and in Europe. Many high commendations were given by scholars of other denominations, and it has been translated by the Baptist Foreign Mission Board into Spanish and Portuguese. Dr. Christian used the scientific method in the preparation of his books and his sources of information were always the best and most authentic.

His book, "Baptism in Sculpture and Art," brought favorable notices from scholars of all denominations in this country and in Europe. Dr. George Lampakis, professor of Christian Archaeology in the University of Athens, Greece, after writing a most complimentary review of the book, proposed the name of Dr. Christian to the Society of Christian Archaeology of Greece, and he was duly elected a member. He was a member of the Baptist Historical Society of England, member of the Historical Society of Church History of America, vice-president of the Baptist Historical Society of America, member of the Academy of Sciences of Chicago, member of the Historical Society of Mississippi, Louisiana and of many other societies.

His sources of information for this volume include one of the largest libraries in his line of research in this country, being especially rich in Anabaptist literature and the early Waldenses, Albigenses and Paulicians. The University of Amsterdam, through Dr. S. Cramer, a Ph.D. of that University, had copies made of all manuscripts in the Mennonite Library of Amsterdam, of all documents relating to the Baptists in the time of the Pilgrim Fathers. Dr. John Clifford gave him important documents relating to English Baptists. Dr. Christian has worked in all the large libraries in this country, including Chicago and Princeton, New Jersey. Four times he visited Europe in the interest of this volume, studying in the British Museum, Williams Library, Somerset House and the Public Record office in London; in the Bodleian Library, Oxford; the University Library, Cambridge, and York Minister Library, England. Besides, he studied at Amsterdam and elsewhere on the Continent.

During the Great War, one of the large cantonments used for the mobilization of the American Army was located near Hattiesburg, and Dr. Christian was untiring in his loving labors for the soldiers as chairman of the Religious Welfare Committee of Camp Shelby. In his ministrations he knew no denomination nor sect and had the respect and love of the officers and men whom he served.

Dr. John T. Christian was born in Fayette County, near Lexington, Kentucky, December 14, 1854. Was brought up on the farm. On his sixteenth birthday, December 14, 1870, under the preaching of Dr. J. H. Spencer, he was converted, and on December 18th following was baptized into fellowship of Campbellsburg Church

by Rev. Thomas Daniel. He attended the common school of his community, and there obtained a good elementary education. In 1872, in his eighteenth year, he entered Bethel College, graduating in 1876. While in college he never let an opportunity pass to preach, and this was characteristic of him throughout his long life.

His first regular pastorate was at Tupelo and Verona, Mississippi, in 1877, giving half time to each church. He laid foundations in those towns that have borne rich fruit. It was while he was pastor of these two churches that he met and married Miss Evelyn G. Quin. In 1883 he became pastor of First Church, Chattanooga, Tennessee, where he did a splendid work. In 1888 he became secretary of the State Mission Board of Mississippi. In this capacity he served six years with unremitting toil and great success. In 1893 he became pastor of East Church, Louisville, Kentucky. During his stay with this church it grew in membership from 500 to 1,300, and many went into the organization of other churches. In 1900 he accepted a call to LaSalle Church, Chicago. He took high rank as a preacher, pastor and citizen in that great city. In 1904 he accepted a call to Second Baptist Church, Little Rock, Arkansas. Here he remained seven years. A new meeting house was built and the church grew in number and power, and when he left it, it was one of the great churches not only in Arkansas but in the South. In 1911 he was called to the Secretaryship of the Convention Mission Board of Arkansas. Dr. Christian remained in Arkansas as secretary of Missions until January, 1914, when he moved to Hattiesburg to take up the work as pastor of the First Baptist Church. Here he found a fruitful field and a responsive church. The work grew under his ministry, and when the war came on he was called on to take charge of the religious work out at Camp Shelby, and in many ways led in the work of the community in behalf of the soldiers at the camp. At the close of a six year's pastorate in Hattiesburg, Mississippi, which work he laid down to become head of the Department of Church History in the Baptist Bible Institute, a community mass meeting was held and a series of resolutions adopted expressing the love of the whole community for him and their high appreciation of his labors as a minister and as a citizen during the stressful days of the great World War. While pastor of the First Church, Hattiesburg, Miss., he was also a member of the faculty of Woman's College. Here he taught the Bible, and many girls went out with the impress of his great mind and heart on her life.

In the spring of 1919, on the recommendation of President B. H. DeMent, the directors of the Baptist Bible Institute elected Dr. John T. Christian, then pastor of the First Baptist Church, Hattiesburg, Miss., as head of the Department of Christian History in the youngest educational child of the Southern Baptist Convention. Dr. Christian accepted this call to service and entered upon his duties in the fall of the same year. He was also elected as Librarian.

For years he had been collecting a variety of the most valuable books of every department of knowledge, especially in the lines of Christian doctrines, missions and history. With commendable generosity he gave to the Baptist Bible Institute his marvelous library of some twenty-five thousand volumes. At the next annual meeting of the Board of Directors of the Baptist Bible Institute, Dr. Christian entertained the entire Board and Faculty of the Institute at a banquet in the library building. Many were the expressions of gratitude for his munificent gift. The fine services of his daughter, Mrs. Eloise C. Snider, as Assistant Librarian, have always been genuinely appreciated.

Dr. Christian has always been on the alert to secure additions to the library as a gift or at a minimum cost. He has been in communication with hundreds of people in this country and scores or firms in other lands. He has wisely

expended the all too small amount the directors were able to set apart annually for the maintenance and enlargement of the library.

At a meeting of the Executive Committee of the Board of Trustees of the Baptist Bible Institute in September, 1925, it was decided to recommend to the next annual meeting of the Board of Trustees the erection of a modern, fire-proof library building to be known as the John T. Christian Memorial Library. Plans will be matured and executed at as early a date as possible consistent with other obligations of the institution.

As Professor of Church History, Dr. Christian brought to his work a magnificent equipment of knowledge and love for his task. His zeal was all consuming. With elasticity and alacrity of youth he began and continued his work of research, writing and teaching. Dr. Christian was free from the pride of learning and filled with humility of wisdom. He was a superb lecturer and first class drill master. He knew the great points for historical emphasis and had a fine perspective of the entire course of events in every age and land.

The Institute was also fortunate to have Dr. Christian teach for a while the interesting class in Church Problems, where his vast experience and practical wisdom made valuable contributions to his classes. It was also a joy to the President to have his assistance in teaching the Life of Christ for the past three years. Dr. Christian has made a notable contribution to the literature on the Trial of Jesus.

Though always a great student, preacher, pastor and denominational leader, yet perhaps the ripest fruit of his learning and life was produced on the field of the Baptist Bible Institute. Since he began his official connection with the faculty of the Baptist Bible Institute he has written several notable books. His History of Louisiana Baptists and History of Mississippi Baptists stand among the best histories of Baptists of individuals States, but unquestionably the greatest work of his life was the writing of "A History of the Baptists," tracing the doctrines and practices of our Baptist people from their beginning in the days of our Lord and His apostles until the adoption of the Constitution of the United States in 1787. This is pronounced by competent historians as being the ablest, most thorough and satisfactory history of our people that has ever been written. This volume alone would make any man immortal in the annals of Christian thought and history. The second volume of his History of the Baptists is just being issued by the Sunday School Board of the Southern Baptist Convention. It gives the history of American Baptists from 1787 to the organization of the Southern Baptist Convention in 1845. A third volume was planned by Dr. Christian, and he had gathered an abundance of material in preparation for that worthy task.

Dr. Christian was loyal to every principle and doctrine of our Baptist people. He was a brother beloved as well as a scholar and preacher, writer and leader of the highest type. God gave him a large body to support his massive brain and noble heart. He combined the stalwart manhood with the simplicity of a child. He loved God and his fellowmen and received in return manifold blessings of Heaven and immeasurable love from those who knew him. Dr. Christian was also faithful in the minute duties of life. Like a great artist, he was master of details. He was faithful in little things. He was always prompt in class, in chapel, in everything. We could depend upon his shining presence every morning at the eight o'clock faculty prayer meeting in the President's office and at the Institute devotional service at ten-thirty in Managan Chapel. He was always in his place on Missionary Day and at faculty meetings, where he was never talkative but always thoughtful and his words were wise and weighty. He was indeed a noble colleague.

Gladly and faithfully would he discharge the duties that came to him, whether in his regular

lectures, s  
resenting  
campment  
latter's ab  
What he  
and effici  
Christ and  
brethren  
them; yet  
peaks lift  
humility a

After r  
Hattiesbu  
tinued to  
March, w  
Dr. W. F  
cepted th  
Collins, M  
them Sur  
They love  
benedicti  
evening a  
evening.  
by the tr  
were mor

In the  
rope, stu  
In the su  
to Europ  
comany l  
of Mode  
the Bap  
Davis, st  
stitute.  
his exten  
vous br  
reached  
care of l  
ical att  
his trav  
Orleans.  
pus, in  
mortal  
nights a  
privilege  
for him  
during t  
Nothing  
his belo  
faculty,  
and else  
chamber

## HYM

"Hav  
advice,  
that ha  
it is n  
expect

It is  
someth  
Hymns  
success  
Man  
constit  
Brown  
religio  
saying  
mighty  
feeling  
sheep"  
his ow  
presse  
phrase  
Soul".  
timist  
exclai

Thu  
ligious  
to pas  
iar w  
hymn  
discov  
pastor



lectures, special courses, opening addresses, representing the Institute at conventions and encampments, or acting for the President in the latter's absence, whether for a day or for months. What he did he did with enthusiasm, devotion and efficiency. He submerged self and exalted Christ and His cause. He was one among his brethren and not in his own estimation above them; yet, how he towered as great mountain peaks lift themselves in heavenly grandeur. His humility and fraternity helped to make him great.

After resigning the First Baptist Church, at Hattiesburg, Miss., in the fall of 1919, he continued to supply that church until the following March, when they secured a pastor on the field, Dr. W. F. Yarborough. Dr. Christian then accepted the care of the noble Baptist Church at Collins, Mississippi. He continued to preach for them Sunday by Sunday until the fall of 1925. They loved him devoutly, and his influence was a benediction. He would go to the field Saturday evening and return Monday morning or Monday evening. He often said that he was refreshed by the trip, and surely the church and community were more than refreshed by his ministry.

In the summer of 1922 he made a trip to Europe, studying especially conditions in Germany. In the summer of 1925 he made an extensive trip to Europe, Egypt and Palestine, having in his company Dr. R. P. Mahon, head of the Department of Modern Languages and Christian Missions in the Baptist Bible Institute, and Mr. B. Locke Davis, student and tutor in the Baptist Bible Institute. During the four strenuous months of his extensive travels he suffered a complete nervous breakdown which began in Damascus and reached a critical stage in London. The tender care of his associates in travel and the best medical attention in London enabled him to continue his travels until he reached his home in New Orleans. Here, across the street from the campus, in his commodious apartments over his immortal library, he quietly passed the days and nights amid a multitude of friends whose daily privilege and joy was to love him and to pray for him and show manifold tokens of kindness during the months that he lingered on the shore. Nothing of devotion or expense was spared by his beloved daughter, Mrs. Snider, or Institute faculty, students and friends in New Orleans and elsewhere to cheer his heart and brighten the chamber of his sickness.

## HYMNS HELP SAVE THE SERVICE

Ernest O. Sellers

"Have something to say and say it" is good advice for the preacher but it is also an axiom that having gotten folks to attend our services it is necessary to "give them something" if we expect a return visit.

It is to help in our ability to "give them something", that hymns help save the service. Hymns are not a substitute, a touch stone for success, but a help and a very vital one too.

Many definitions have been given as to what constitutes a hymn. A recent writer (G. W. Brown in the "Continent") says a hymn is "a religious feeling to be sung" and illustrates by saying that "Holy! Holy! Holy! Lord God Almighty" is Reginald Heber's expression of his feelings about the Trinity; "I was a wandering sheep", is Bonar's knowledge and realization of his own sin and salvation while Isaac Watts expresses his rhapsodic thanksgiving in his paraphrase of the Psalm:—"O, Bless the Lord, My Soul". Tennyson gives us his triumphant optimistic feelings regarding the future when he exclaims, "I hope to see my Pilot face to face".

Thus expressing the entire gamut of our religious feelings common prudence should dictate to pastors and leaders alike that they be familiar with the hymnal. Every properly edited hymn book has a topical index (this may be a discovery to some) and without obtrusiveness pastors ought constantly to refresh the minds

of their congregations on these subjects and the relation of the hymns thereto.

Added interest in congregational singing may be aroused by familiarity with the hymn writers themselves. Who is it that is thus expressing a given religious feeling? To what race or nationality did he belong? What was his denominational affiliation? What period of history and religious conflict or religious program does he represent or does his feeling of religion express that we are still willing to make use of his composition?

"The King of Love My Shepherd Is", surely fits into the adoration of the Judean shepherds the night of our Lord's Advent. "Jesus the Very thought of Thee with sweetness fills my breast", is the finest fruit of rapturous, monastic, devotion given us by that historic movement, so fine indeed, that for eight hundred years the Christian church of all faiths has continued to make use of it. "Where cross the crowded ways of life" is the voice of Frank Mason North, a modern denominational secretary, gazing from the windows of a New York skyscraper.

Only a little experience will teach us how a brief personal (and truthful) statement as to the author of any hymn, words or music, excites interest in a congregation that will be reflected by a larger degree of participation in its use. Frequently I have spoken of the young English curate, Reginald Heber, who in less than an hour one Saturday night, wrote for his father-in-law's Sunday morning service, our great missionary classic "From Greenland's Icy Mountains" and how, reprinted in a religious paper, it was taken to a then young bank clerk in Savannah, Ga., Lowell Mason, who gave us the music we are still using. Never has such a reference failed to produce a better volume of song by those present. To know something about Dykes, Mason, John Newton and Isaac Watts will be ammunition for any song leader, be he a musician or not.

To relate a hymn to the service will also be helpful though this need not be done mechanically but rather that the spirit and suggestions may coincide.

Imagination is a great asset. Recently at a communion service the instrument softly played first Sherwin's familiar music to "Break Thou the Bread of Life" and as the wine was passed played a familiar setting of Newton's hymn "I Saw One Hanging On a Tree". The pastor called our attention to "what the instrument was saying" and in each case a distinct impression was made. Hymns help save the service if given their proper place and used intelligently and prayerfully.

The Baptist Bible Institute,  
New Orleans, La.

## HURTFUL CRITICISM—HELPFUL SYMPATHY

The very air seems to be vibrant with criticism. It seems that everybody wants to criticize everybody else. I am reminded of the old Quaker who said to his wife, "There is something wrong with everyone except me and thee, and there is a little something wrong with thee". I know that Jesus said "The gates of hell should not prevail against it (the church); we believe the statement, but the constant and continuous hammering of the devil on the inside will certainly loosen the rivets.

Of course, being a premillennialist, this is expected along with the disregard for law, the increase of crime and the love of self more than the love of God.

Religion is not on trial, but Christianity is, and the Bible is the revelation of Christ and Christ is the author of Christianity, therefore any attack on the Bible is an attack on Jesus Christ. We are grateful for the great men of the past who have stood four square for the Bible, and we are grateful for the men of the present who are standing firm for the blessed

Book. Much is being said about the missing links between the lower order of animals and the higher, but someone has said "Appreciation is the missing link of this generation" and this is largely atoned for at the grave side when it is said with flowers.

Personally I appreciate the efforts of any and every man who at this critical hour is standing for the Bible against evolution, devolution and revolution. If there is to be a resurrection of the Bible as the only rule and guide of faith and practice, then somebody must roll away the stone. "Truth crushed to earth will rise again" but somebody must roll away the stone from the tomb in which it has been buried; and the men who are undertaking to drive from our schools the theory of evolution until it is proven to be a fact, are engaged in the business of rolling the stone away; may their number be multiplied, and may they have our sympathy and cooperation rather than our criticism. The great mass of our Baptist Zion is not concerned about the verbal, plenary, moral or dynamic inspiration of the Bible, but they are concerned about our leaders, saying "Much learning doth make thee mad". Let us stay by The Book in such a way, that the humblest child of God will know that the Bible is indeed the Word of God, and what seems to be criticism will become sympathy.

—L. G. Gates, Laurel, Miss.

## BAPTIST BIBLE INSTITUTE

As a precautionary measure preventing a complete breakdown, and practically guaranteeing restoration to usual health, the physicians of Dr. Curtis Lee Laws are insisting that he cancel his traveling and lecture tours for the immediate future. He will, therefore, to our regret, be unable to deliver the lectures on the Layne Foundation at the Baptist Bible Institute in 1926. The silver lining to this cloud, however, is the good news that Dr. John E. White, pastor of the First Baptist Church and president of Anderson College, Anderson, South Carolina, has accepted an invitation to deliver these lectures at the Baptist Bible Institute, January 26, 27 and 28, 1926.

The general theme of his lectures is "The New Testament, the Charter of the Christian Enterprise". We are expecting an able and vital discussion of this timely topic.

Our Mid-Winter School will last two weeks, January 19-28, 1926. The first week is Denominational Week in which a dozen or more of our denominational leaders will participate. The second week will consist of the regular work of the institution, special courses by the faculty and the lectures on the Layne Foundation. Our third quarter will begin January 19, 1926.

Fraternally yours,

—B. H. DeMent.

We hear that D'Lo church has called Z. T. Sullivan of Troupe, Texas. He is a Mississippian who has done good work in Texas, and will be heartily welcomed home.

Pastor A. M. Nix of Belmont says his section of the state is in need of more preachers. Pastor J. O. Guntharp has gone from Golden to Rienzi; and Rev. J. F. Yancey has resigned at Tishomingo, Miss., and nearby churches in Alabama to go to Townley, Ala.

Pastor E. H. Garrott of Newton, Ala., writes that Miss Mittie K. Hailey not only gave \$20,000 for a Sunday School plant as previously mentioned in these columns, but left \$1,000 for a permanent endowment to the church, and \$5,000 to the Foreign Mission Board and \$5,000 to the Home Mission Board, and \$5,000 to the Old Preachers Board and \$25,000 to the Alabama Baptist Orphanage. Brother Garrott says his church will have a splendid plant and equipment, where the students in the Baptist College are trained in church life.



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1917

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## OBJECTIVES AND ALLOCATIONS FOR 1926

Study these figures and keep them before you while you read the editorial which follows. The figures were furnished at our request by Mr. F. E. Burkhalter, Publicity Director, Nashville, Tenn.

States	Objective	Southwide %	State %
Alabama	\$ 600,000	.40	.60
Arkansas	300,000	.38	.62
Dist. Columbia			
Florida	250,000	.40	.60
Georgia	750,000	.50	.50
Illinois	83,000	.28	.72
Kentucky	700,000	.50	.50
Louisiana	287,000	.446	.554
Maryland	100,000	.50	.50
Mississippi	700,000	.50	.50
Missouri	750,000	40.4	59.6
New Mexico	50,000	.35	.65
North Carolina	1,000,000	.50	.50
Oklahoma	200,000	.40	.60
South Carolina	600,000	.45	.55
Tennessee	628,100	.50	.50
Texas	1,250,000	.45	.55
Virginia	1,000,000	.50	.50
Totals	\$9,648,100	\$4,277,292	\$5,370,808

## SOME FIGURES FOR 1926

The above figures are not dull. In the best sense of the word they are vital statistics. They are the figures, on which the denominational work, the cooperative work, of Southern Baptists is based for next year. They are vital statistics in the sense that the life of our work depends on them, and the hope of eternal life for many souls on mission fields is wrapped up in the work that these figures represent. Men are saved, or lost, as we send them the Gospel, or withhold it from them. These figures represent the amount of energy and effort that Southern Baptists mean to put into their missionary, benevolent and educational work for next year. They were formulated upon request by Mr. Frank E. Burkhalter, the Publicity Director of the 1926 Program.

At the last meeting of the Southern Baptist Convention held in Memphis last May the amount suggested and agreed upon as needed for the work of 1926 was \$15,000,000 (fifteen million dollars) to be divided half and half between work in the state (not local church needs), and the South-wide objects. That means that \$7,500,000 was asked for for work in the states themselves and \$7,500,000 for South-wide objects, such as foreign missions, home missions, old preachers, theological schools and the New Orleans Hospital. This fifteen million was what was suggested by the Southern Baptist Convention. Of course, the Convention has no way of enforcing its collection.

Since the meeting of the Southern Baptist Convention, all the states have held their conven-

tions and laid out their work for the year 1926. They had before them the request of the Southern Baptist Convention that \$15,000,000 be raised. Instead of accepting the \$15,000,000, they have agreed to try to raise a total of \$9,648,100. And instead of dividing it 50-50 between state and South-wide objects, they adopted a ratio varying from 50 per cent as the highest for South-wide objects to 28 per cent. This means that instead of undertaking to raise \$7,500,000 for South-wide objects, the states are undertaking only \$4,277,292, which leaves \$5,370,000 for objects inside the states, instead of \$7,500,000.

Now there are several things to get from these figures. You will notice that the District of Columbia is omitted. It is estimated that the churches of this district will give about \$45,000. Though as yet there is no definite information. The small percentage from Illinois for South-wide objects is due to the fact that these brethren have a heavy local indebtedness on their hands.

It will be seen that only seven states agreed to divide 50-50 between state and South-wide objects. These are Georgia, Kentucky, Maryland, Mississippi, North Carolina, Tennessee and Virginia. We are glad that Mississippi is in this company. It would give us a distinctly uncomfortable feeling to give less to South-wide objects than to objects in the state. Some of the other states, which are supposed to be well developed, are not keeping pace with us in this matter.

Another thing you will observe: Only five states are undertaking to raise more than Mississippi. These are Texas, Virginia, North Carolina, Missouri and Georgia. All honor to those who lead. You will recall that Texas, Georgia, North Carolina and Missouri have a great many more Baptists than Mississippi. Likewise, Alabama, Kentucky and Tennessee have more Baptists than we, though they promise less money. We are not doing in Mississippi what we ought, but things might be worse. Of course, these figures do not represent money already raised, but what we will undertake to raise in 1926.

Another matter of interest in this connection: If Foreign Missions gets half of the amount promised to South-wide objects, it will receive only a little over \$2,000,000. This would hardly more than pay its present indebtedness. We had just as well look this fact squarely in the face. There is no good to come from fooling ourselves. That we are able to do more and ought to do more is doubtless true. But we have no assurance that it will be done. We fell short of this last year by half a million dollars. Until our Foreign Mission Board is cleared of debt, we had as well make up our minds that retrenchment is the only possible and honorable thing before us. It is bad business and worse religion to be going constantly and further into debt.

And as for the Home Board, the percentages available for its work have been reduced, and there is nothing left but for the Board to reduce its expenditures accordingly. These are painful things to say, painful to consider, but what is the use of piling up debts, which take all our minds away from mission work to debt paying. There is no use of any board laying out its work on a basis of expecting Southern Baptists to give \$15,000,000. They are not undertaking to raise two-thirds of it, and the reports are not yet in from the recent canvass.

Judson College (Baptist) of Alabama was admitted to membership in the Southern Association of Colleges at the recent meeting in Charleston, S. C.

After more than forty years of service Pastor J. E. Chapman has resigned Bethel Church in Newton County on account of impaired health. He was presented with a purse of more than \$100.00 at the last service. He is a good minister of Jesus Christ.

## DEATH OF DR. J. T. CHRISTIAN

Elsewhere in this issue of The Record is found an appreciation of Dr. Jno. Tyler Christian by Dr. B. H. DeMent of New Orleans, with some account of his life. The larger part of Dr. Christian's active life was spent in Mississippi, and he has perhaps been more intimately identified with Mississippians than with any others, though born in Kentucky. His first pastorate was at Tupelo and Okolona, and his first service as Mission Secretary was in Mississippi, succeeding Dr. J. B. Gambrell, who went from Mississippi to be president of Mercer University in Georgia.

His life is linked with at least two generations of workers in the State. He was the intimate associate of Gambrell and Walne and Webb and Hackett. He became secretary of Missions in Mississippi about 1890 and came back to Mississippi as the successor of Dr. I. P. Trotter as pastor of First Church, Hattiesburg. After a successful pastorate here he became head of the Christian History Department of the Baptist Bible Institute. But he continued his service as pastor in Mississippi at Collins up to the time of his failure in health.

God blessed him with strong physical health and untiring energy. He had great capacity for work and unflinching endurance. Up to a few months before he died he had the appearance of great vigor, and the apparent prospect of many years of active life. He did not spare himself and seemed never to consider that there was any limit to his physical endurance. It is marvelous the amount of work he could do without apparent fatigue.

His mind was as active as his body was strong. He was an omnivorous reader. He seemed on intimate terms with books and ideas from everywhere. But his specialty was history, particularly Baptist History. He believed in the principles and practices of Baptists, and he loved to trace their footprints and their doctrines through the romantic past. He traveled with this in view and gathered a great library, the like of which it is hard to find anywhere else. These books were his treasures. He had an affection for them as others have for people. It was the burden of his later years to have them and all the books of the Institute housed in a fire-proof library building. It was a great disappointment to him that this building has not yet been provided.

He was not only a reader—he was a producer of books, particularly on Baptist History. Dr. DeMent makes mention of these. But Dr. Christian was not just a bookworm; he had strong social instincts. He loved people. He lived in them, served them and with them. He knew how to cooperate with others and to get others to cooperate. He was a successful Mission Secretary in Arkansas and in Mississippi. He was a beloved pastor in Mississippi, Kentucky, Illinois and Arkansas, and he continued this pastoral and preaching passion clear to the end. It would be difficult to convince people at Collins and Hattiesburg that there was any better. And his students, both in the Woman's College at Hattiesburg and at the Bible Institute in New Orleans, counted him a great teacher, as did the many preachers who attended institutes where he taught. He was a many-sided man. May God comfort those who mourn his loss, and perpetuate the great work to which he gave his life.

Remember there will be no issue of the Record next week, as all our force are due a few days of rest and recreation.

The meeting of the Central Committee of the State W. M. U. brought together a splendid group of workers for conference and planning of their work for 1926. It was an all day meeting, and must have been entirely harmonious for we heard no echo of their discussion outside the W. M. U. offices.



## BAPTIST PASTORS ARE LOYAL

H. F. Vermillion, D.D.

A well known and extensively travelled Baptist minister asked me the other day if the Baptist pastors in the South are loyal to Southern Baptist Sanatorium and if they co-operate in sending us income patients and in other ways.

My reply was that Southern Baptist Sanatorium was founded by the Home Mission Board by order of the Southern Baptist Convention, and that all pastors loyal to the Convention and its work are also loyal to the Sanatorium. Complete loyalty to the Baptist denomination requires loyalty to all its institutions and work.

Southern Baptist pastors are, in my opinion, the noblest and best body of men now living. Their self denying and faithful work and their godlike example have made our Southland the best place on earth in which to live. They are a constant joy and an inspiration to us all. I would help and hearten every one of them rather than hurt or hinder any of them. Their responsibilities are great, their labors unceasing and their burdens heavy. But pastors are like the rest of us. We seldom become much interested in an institution or a cause until somebody with great earnestness and persistent endeavor lays it on our hearts, or until some strong personal reason or immediate appeal interests us.

So far as I know nearly all Baptist pastors are loyal to all the institutions and interests of Southern Baptists, general and local. Few of them within my knowledge have opposed the Sanatorium. Many of them are known to speak well of its aims and work.

Some, perhaps, could have been more loyal and many could have given stronger support, but in nearly all such cases a lack of correct information and of proper stimulation is responsible for a lack of complete support.

In a few cases pastors have become offended because we could not take additional charity cases when we lacked sufficient funds to care for them. We have only two sources of income. One source is income from pay patients. The other is appropriations from the treasury of the Home Mission Board. When we exhaust these funds we can accept no more free patients without danger of bankruptcy.

In some cases pastors fail to direct pay patients to us from among their people but seek to have us take their charity cases and in only a few cases pastors have actually directed pay cases to other sanatoria and have requested us to take their charity cases.

In a few instances a pastor who has never sent us a pay patient has appealed to us for several charity cases. Also some pastors have criticised the tuberculosis sanatorium for being an expense to the denomination when these same pastors have not helped us to reduce that expense by directing to us tuberculosis patients able to pay their way.

In nearly all cases where pastors fail to support and commend our tuberculosis sanatorium, a better understanding of the needs and aims of the Sanatorium would result in complete co-operation.

It is my earnest prayer and constant endeavor to make the Sanatorium deserve and secure the full and hearty support of all our Baptist people, to whom it belongs.

El Paso, Texas.

## FINANCIAL STATEMENTS SENT OUT

This statement shows the amount pledged by the churches, the amount paid from January 1, 1925, to December 1, 1925, but does not include any December receipts. Hence the unpaid balance on pledges was the balance due December 1 to December 31. There are in this list the names of churches which made no pledges and amounts paid by each. Those churches which have neither pledged nor paid are not listed.

It will be seen that the total amount pledged for 1925 is \$298,217.319. The amount paid on these pledges is \$176,715.52. The amount paid by churches which made no pledges is \$53,510.63, and the total amount paid for the first eleven months is \$230,226.15. Balance due on pledges for 1925 is \$121,501.79.

It will also be seen from this statement that no designated gifts are listed. The churches have been credited with the amounts designated, but not on their pledges, as such gifts cannot be divided on the percentage basis.

These statements have been sent to the pastors and to the clerks of the various churches. It is also appearing as a supplement in this issue of the Baptist Record.

Make December 27th the best Sunday in the year by paying all pledges and by obtaining an offering for the Unified Budget for every cause.

If your every-member canvass has not been completed, endeavor by all means to finish it up by the close of the year and make report to your organizer that he may report to the Board office.

R. B. GUNTER, Cor. Sec'y.

Brother C. S. Moulder of Clarke College becomes pastor at Louin.

C. C. Jones has been called to Lucedale. He has done good work in Louisiana and is welcomed back to Mississippi.

Brother D. I. Young goes from McCool to Eden in Yazoo County, and will also have charge of the churches at Anding and Concord.

On Sunday night before Christmas a cantata was given at the First Church, Jackson, which drew the people from far and near, and was greatly enjoyed.

A great revival in Oklahoma Baptist University resulted in reconsecration of all the Christians, many were converted and eleven young men yielded to the call to preach.

We wish for every reader of the Record and for all our people in Mississippi a glad Christmas and that the incoming year may be in the highest sense the best ever.

Evangelist J. B. DeGarmo assisted in a good meeting at Covington, Ky. He and his wife spent the Christmas holidays with their daughter in Excelsior Springs, Mo.

Oklahoma Baptists will have a debt paying campaign from January to April and have elected J. W. Bruner to conduct it, asking his church at Chickasha to release him for this time and purpose.

A movement was begun immediately following Dr. Christian's funeral service in New Orleans to erect a library building at the Bible Institute as a memorial to him. One of the local trustees volunteered to give the first \$1,000 for this purpose.

It seems that First Church, Jacksonville, Fla., will build a combination church building and hotel, issuing bonds to the amount of \$500,000. The First Church at Miami in Florida already is constructing a combination church and office building to cost more than a million.

Dr. L. J. Bristow, Superintendent, says the Baptist Hospital in New Orleans will be ready for business about Feb. 1st and he has invited the Southern Baptist editors to hold a meeting of their association in the building before it is occupied by patients.

Thirty-five were baptized and eight volunteered for special Christian work in a meeting which Evangelist J. W. Hickerson and Mrs. Hickerson

conducted at Dodge City, Kansas. Ten joined by letter, including a bride and groom who had just been married in the church.

Mr. J. J. Lipsey, former business manager of the Baptist Record, paid our office a visit last week. Better still he was accompanied by his wife. He is looking well, and is evidently happy in his Colorado home.

Pastor J. G. Gilmore and family have been given a royal welcome at Bay St. Louis on the coast, and his influence will be felt for good in all that part of the state. He will put on a campaign for The Baptist Record as soon as the other campaign is out of the way.

It is said that 92 people united with the First Baptist Church of Meridian Sunday morning, of which Dr. L. R. Christie is pastor, largely as the result of personal work by men in the church. Of these 42 were for baptism. So many were received that there was hardly standing room for them as they were given the hand of fellowship.

Two Mississippians won the first and second prize offered by Dr. E. P. Alldredge of the Sunday School Board in Nashville for the best minute gotten out by any clerk of a district association in the South. The first prize of \$25.00 was awarded to T. T. Gooch of Oakland and the second prize of \$15.00 to J. L. Boyd of Magee. Others who got honorable mention were W. E. Lee and J. R. G. Hewlett.

Brother W. H. Patton of Shubuta writes that his church's budget for 1926 is \$4,000, of which 65 per cent goes to local expenses. Congregations and Sunday School splendid, and everybody is pleased with Pastor H. D. Wilson and Superintendent J. R. Rogers. It is thought that free will offerings and designated gifts will probably bring up the gifts to denominational work to 50 per cent. The Baptist Record goes to every family and the pastor goes to the Southern Convention at the expense of the church. The church will give \$100.00 to help pay the debt of the Foreign Mission Board.

Evangelist W. W. Kyzar closed a successful meeting at College Hill in Lafayette County. This is a place where there has never been a Baptist Church. But many boys and girls are here in attendance on the County Agricultural High School. Only the Presbyterians have a church here. Brother Kyzar preached twice a day in the school building and there were 42 professions of faith and something like 75 young people consecrated their lives to Christian service. Brother W. E. Odom led the singing and was of great assistance. Prof. Edwards, the superintendent of the high school, did constant personal work and was of great help in every way in the meeting. The nearest Baptist church is at Oxford, six miles away.

Rev. T. T. Martin, whom everybody knows, and who is about as much at home in one place as another, was at the Tampa Convention, and was in the finest spirits ever. Everybody knows that T. T. Martin is a crusader in more respects than one. Just now, he is getting ready to fight evolution in a big way. He is underwritten by wealthy individuals to the tune of \$200,000; he is starting a paper at St. Petersburg to be known as The Crusader; he is putting on a great force to campaign everywhere and better than all, he and some of his men have thrown down the gauntlet to Mr. Darrow and his cohorts, to meet them anywhere and at any time in public debate, on this much vexed question. Coleman Craig, formerly with The Texas Baptist Standard, has been secured to edit The Crusader.—Florida Baptist Witness.



## A PRACTICAL PROBLEM IN HIGHER EDUCATION

Our Southern Baptist Colleges have made commendable progress, especially in the last five years, in attaining recognition as standard colleges in the Southern Association of Colleges and Secondary Schools.

At the beginning of the Baptist 75-Million Campaign, only five of our Baptist schools had attained this high standing. With the admission of Judson College, Marion, Alabama, at the recent meeting of the Association held in Charleston, S. C., the number of our colleges to have this distinction has been increased to sixteen. This includes three colleges in the territory of the Southern Baptist Convention holding membership in the North Central Association, whose standards are equivalent to the Southern Association. This gives us one or more recognized colleges in each state in the territory of the Southern Baptist Convention with the exception of four states.

To win recognition by this standardizing agency does not end the problem in our educational plans. Frequent examinations of the schools are made by representatives of the Association, and in addition to this the requirements for standards are being raised. For instance, a few years ago, the endowment requirement was \$300,000.00 for a standard college. At the present time this requirement is \$500,000.00. There is every indication that this amount will be increased in the not distant future. At the present, colleges having as much as \$300,000.00 paid in and invested as interest-bearing endowment are admitted, provided they have a guarantee of income from sources other than from student fees equal to the interest on \$200,000.00. This is not a permanent arrangement and it is expected that in a short while it will be required that \$500,000.00, or more, will be actually invested and bearing interest for endowment.

This presents a situation which all of our people who are interested in promoting Baptist institutions in our Southern States must face. The cost of education will continue to increase just as the cost of living in general has increased in recent years. It will be a good plan for our Baptist State Conventions in laying out their educational programs to take stock concerning this, and other conditions, which our schools must meet.

Other recommendations of the Southern Association are to the effect:

- (a) That there should be eight or more separate departments, with at least one professor devoting his whole time to each department.
- (b) That the salary of full professors be not less than \$3,000.00.
- (c) That the teaching schedule for each teacher should not exceed sixteen hours per week.
- (d) That the library have a well distributed working list of 8,000 volumes or more, exclusive of public documents.

In order that our schools that are now recognized as standard may retain this standing, we must have large sums of money annually for their use. We must look more largely to persons of large means to increase the endowments of our schools as the endowment requirements are raised from time to time. Our schools, judged by their product, are worth all the money and labor we have invested, and are investing, in them. We cannot afford to have our schools other than the best. We expect our Baptist boys and girls to patronize them. This means that we must keep them equipped according to the highest standards. Just how many schools each one of our states can equip and maintain according to the present requirements, and the rising standards, is a problem for each State Convention to decide for itself. It is a question that deserves the most careful consideration of our wisest leaders in every Southern state.

—J. W. Cammack, Secretary,  
Education Board, S. B. C.,  
Birmingham, Alabama

## TRAINED NATIVES THE HOPE OF KINGDOM SUCCESS

Chas. F. Leek, Publicity Secretary.

While the following letter was written by B. S. Ding to a friend in Louisville, it includes a message to Southern Baptists and strikes a note on which Southern Baptists need at this time ponder. The letter speaks for itself. Brother Ding is a graduate of Georgetown College, Ky., and last spring received his Th.G. degree from the Southern Baptist Theological Seminary. He is an all-round man of God and one might well expect great things from him under God's direction:

Baptist College,  
Kaifeng, Honan, China.

My Dear Friend:

The Lord granted me a safe journey. In the name of our Savior I thank you for your kindness to me.

I am now with our China Interior Mission of our Southern Baptist Convention, preaching every Sunday in two places and teaching two Bible classes in our Baptist College, and Theology, Homiletics and Old Testament in our Bible Training School here. If the Lord permits, I am to hold some evangelistic meetings outside.

The Lord has graciously opened the way for us to preach His gospel. On the third of October the Lord called me to preach in Djang-Now, one of the county seats in my province, and I went with Miss Stanton and several other workers. There were about one hundred soldiers living next door to the church, which is made of dilapidated bricks and mud. Immediately after we arrived the sergeant urged me to take dinner with him. I could see the honesty and zeal for our Lord on his face. When we were eating, he invited the captain of the army to come to hear the gospel, and he came. We talked awhile heartily, then some ladies came and swept the yard clean. I tried to clean it for them, but one of them exclaimed, "Oh, this is the Savior's work."

At night more than a hundred people came and filled up every seat of the church. I spoke six times during my stay. They all listened eagerly. After the service many tarried to study songs and the Bible. On Sunday night we sat up till 11:30. Oh, who shall help us to preach to these lost people of our God?

Are they real Christians? One of them, Mr. Shas, who has only one leg, walked twenty-five miles to Kaifeng to be baptized. Last year he walked every Sunday ten miles on crutches to come to worship. For awhile last year he ate only the residue of peanuts twice a day and drank water, earning about three cents a day. Even under such difficulties of living as this he refused all the gifts that the Christians brought to him. Thank God for the saving grace of the Lord.

In my province there are about thirty-two million lost people. May God help us. Please friends, remember us in your supplications. My mother, who is well, joins me in sending our best wishes to you.

Yours for the Master,

B. S. Ding.

There will be no issue of the Baptist Record the last week in December. Our printing force takes holiday. We will probably get a number of letters telling us that their paper didn't come.

A subscriber writes that some church members insist that we should pay all our debts to men before we give the Lord a tithe. That's about the cheapest way to keep from giving we know anything about. All you have to do to be free from obligation to give the Lord anything is to owe your wife a nickle and never pay it. If we seek first the kingdom of God we will not put the giving to His cause second to anything. It is a sin not to honor God with the first fruits of all our increase. The first money belongs to God.

## HOMES IN FLORIDA OFFERED FREE TO OLD MINISTERS OR MISSIONARIES

By Hugh S. Wallace, Pastor First Baptist Church, Green Cove Springs, Florida.

A wealthy layman who has recently acquired large holdings here, has prepared thirty-two cottages to be given free for one year to old or retired ministers or returned missionaries. These homes are of neat construction, have three to five rooms each, all screened throughout, with lights and water, and are located in one of the most desirable residential sections of our beautiful little city, and overlook the famous St. Johns River. This generous layman has prepared these cottages for God's ministering servants as a kind of memorial to his father, who was a minister.

In the case of returned missionaries, who come to this country only on furlough, the cottages are furnished throughout by different Florida churches. And if we could learn of old or sick ministers who need such homes, we would gladly make an effort to provide furniture for their homes also, if they are financially unable to do so themselves.

Any old or retired minister, or returned missionary, who desires a delightful cottage in one of Florida's most beautiful and healthful little cities, will communicate at once with the writer.

Baptists in the United States are said to number 8,025,000. There are 140,025 more in Canada, which brings the total for the continent up to 8,165,373. The Northern Baptist Convention contains 1,419,791 members, the Southern Convention 3,574,531, and there are 3,044,528 members of colored Baptist churches. The total offerings for the past year reached the figure of \$77,234,271.—Ex.

The editor of the Baptist and Reflector, Dr. John D. Freeman, always writes with a pen dipped in truth and with a hand strengthened by conviction. Here is a little of what he says about "Signs of the Times":

"What are we going to do about it? Shall we go on answering 'Nothing'? There is one remedy, and it lies in the hands of God's elect few. We must raise from Dan to Beersheba a mighty protest against the sources of these vices. We must pull down multitudes of signboards and stop the pens of a host of lewd cartoonists who delight in profanity and who revel in vulgarity with as much abandon as did Chaucer when he wrote his Canterbury Tales. We must outlaw the vicious movies and stop all theaters from presenting caricatures of truth and virtue and purity. We must separate youths during the years of adolescence and give them a chance to develop their minds and souls without having to be hopelessly handicapped by abnormal sex-instincts. We must raise once more a standard of modesty and of manhood that will stop such vulgar scenes as were described by the young husband who saw no harm in his wife's sitting in another man's lap.

"And added to these efforts there must be coupled a mighty revival, Pentecostal in its power, Puritanical in its sweep, and God-directed in its activities. That and only that will make our protests against modern tendencies effective and lasting. That and only that will stay the hand of God and prevent the world's having to look on while another great civilization goes to earth leaving mankind to scramble out from under its rubbish in order to rebuild character and life in keeping with the will of God."

Congressman Whittington was put on the flood control committee of the House and on the committees on reclamation and irrigation and on railways and canals. These are in line with his special fitness. Congressman Lowrey is the ranking Democratic member on three committees: Education, weights and measures and war claims. Representative Quin is the ranking Democratic member on military affairs commit-

While giving have not enjoined pensati I thi contain finance observ today.

Let's

First

inspire

gave i

to be

as a m

uses.

to be

locati

passed

Achai

and t

for al

the sa

of Ga

you t

Paul

for al

Ver

your

This

divisi

the d

acco

is tal

aside

hous

week

meet

Th

the

basin

gove

Lord

of d

prin

ber

com

his

rati

sam

com

of

ear

ear

foo

sha

"W

wh

ma

N

the

bee

of

for

tea

tha

ad

an

re

as

ge

th

th

le

da



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### The New Testament Ideal of Giving

I Cor. 16:1-2

T. J. Moore, Hattiesburg

While I have practiced tithing as a rule for giving to Kingdom causes for thirty years, I have never contended that the law of tithing enjoined upon the Jews during the Mosaic dispensation is binding upon us today.

I think the two verses referred to above really contain the New Testament ideal of church finance. I think it is a principle that should be observed by all the New Testament churches today.

Let's study these two verses closely.

First: It is from God. Given through his inspired apostle to the churches of his day. Paul gave it as an "order" given to him from above, to be passed on to the churches of Jesus Christ as a method by which to raise funds for kingdom uses. He specifies that it is a general principle to be observed in every church regardless of location, time or condition. He speaks of having passed the order to the churches of Galatia, Achaia and now he is passing it on to Corinth, and the principle announced here is to remain for all time. "Now concerning the collection for the saints as I have given 'order' to the churches of Galatia, even so do ye" I am passing on to you the same order. God gives here through Paul a principle, or order which is to remain for all the churches for all time.

Verse two gives this principle and I invite your attention to a closer study of this verse. This verse announces a method by which our divisions are to be made, each member making the division according to his or her income, hence according to ability. This division or part that is taken out for the kingdom causes is to be laid aside and brought into the treasury—the storehouse of the Lord, which is his church each week, thus making it possible for the church to meet all kingdom obligations.

The principle demands that the division and the amounts given shall be on the percentage basis. That is the separated amount must be governed by the amount of the income "as the Lord prospers us". Without a percentage basis of division it will be impossible to carry out the principle here set forth. This leads each member to give, whom God has blessed with an income, let it be much or little, in proportion to his ability. Upon a basis of a fixed ratio. The ratio or percentage of division should be the same with all members. If one man has an income of \$50,000 a year and another an income of \$50.00 a year, the man that gives out of his earnings of \$50,000 and the other out of his earnings of \$50.00 will be placed on the same footing, each will have given his proportionate share to kingdom causes. The principle is: "Where little is given little is required, and where much is given, much is required, that there may be equality".

Now, let us inquire, what is the percentage—the ratio—found in the Bible? There has never been but one ratio given and that is the tenth of all that the Lord places in our hands. Therefore, if we are to be in keeping with the Bible teachings on this point, we should give not less than a tenth. Just thirty years ago I came to adopt this principle—the one tenth rule—ratio, and found myself reasoning this way: If God required the Jew, yea, if He specified a tenth as the ratio of division under the law as a suggested amount for the support of the cause then, surely now with the commission to carry the gospel to the whole world He would not ask less of us under the reign of grace, in this our day. Reasoning thus I adopted the ratio of the

tithe as the principle governing my gifts to kingdom causes, and I feel that to have done less than this would have been a disgrace to me as a Christian man.

There is one other point included which is important. Shall the donor bring his offering into the church or shall he wait for some committee to call for it? The Bible says "bring it". Each donor is to bring his offering before the Lord "and none shall appear before me empty". This is where the chief joy of the donor comes in. With gladness we are to appear before the Lord with our offerings. As we make a joyful noise unto the Lord with our lips in song, we are also to give a joyful response with our offerings to carry on His glorious work.

### PUSHING THE CANVASS IS SUREST MEANS OF TAKING CARE OF ALL OUR WORK

Frank E. Burkhalter

Publicity Director, Cooperative Program

Reports reaching the Nashville headquarters are to the effect that many more churches are putting on the Every-Member Canvass for the Cooperative Program for 1926 than put it on for the 1925 Program. This is a hopeful sign and as it ought to be (but it is not all that should be done). The Every-Member Canvass is not complete in any church until every member, old and young, rich and poor, has been seen and properly solicited to support regularly, week by week and month by month, in proportion to his ability, every phase of the work committed to us by Jesus Christ. And the church that makes no definite effort at the full enlistment of its members in regular and proportionate giving to all Kingdom enterprises, as well as to local, church expenses, is sinning against its members and failing to discharge its full responsibility to the Lord's work.

Putting on the Every-Member Canvass in a worth-while fashion requires hard work and lots of it, but the returns more than justify the effort. In one of our large city churches recently a group of one hundred and ten trained men, headed by the busiest man in the city, took a card for every member of the church and pledged their pastor they would not quit until every member had been seen personally and solicited for a subscription. It is no wonder that this church is putting \$70,000 a year into missions and benevolences and \$35,000 into local work, including the creation of a sinking fund for the retirement of a loan on a great new building enterprise. Another large city church, whose pastor has been laid up with illness for six months, put on the canvass in his absence with the result that \$25,000 was subscribed for local causes and \$60,000 for the causes embraced in the Cooperative Program!

Many other churches, city and rural, that are doing the Kingdom task in a worth-while fashion, could be mentioned if space permitted.

Some pastors and church officers say they can't put on the Every-Member Canvass, but from the experience of many others we are persuaded that the difficulty lies either in the fact that they are not willing to pay the price, or do not really know how to do the job. To all such we would offer the assurance that no other form of enlistment work offers so large and permanent returns, spiritual as well as financial, and such assistance as this office and the various state offices can give they will gladly do upon request.

If we could double the number of churches putting on the canvass and enlisting their members in giving weekly to all our causes, and

remitting monthly to the state offices, we could pay off our indebtedness in a little while, stop borrowing at the banks and pave the way for going forward to larger things. The headquarters office of the Cooperative Program hopes sincerely that all our churches, city and rural, large and small, will see to it that the Every-Member Canvass is not only put on but pushed to completion, and that no special appeal, indifference, nor any other cause, will be permitted to stand in the way of this being thoroughly done.

The writer is making a sacrificial offering to foreign missions. He likewise has made as liberal contribution as he felt he could to the Seminary's building program and to an emergency campaign in behalf of his alma mater, but all these contributions have been in addition to his regular weekly gifts to the Cooperative Program and have not affected them. Having found that he has been able to do in 1925 more than he anticipated he would, he is increasing his subscription to the whole Cooperative Program for 1926.

If all our institutions, agencies and churches will put themselves fully, loyally and determinedly behind the Cooperative Program for 1926, we will soon be able to pay off all our obligations at the banks and take care of every interest, State and Southwide.

Where we have not done this already, may we do it now.

Nashville, Tennessee.

We are sorry to hear of the death of Rev. H. C. Roberts, who was several years ago pastor at Biloxi and other points on the coast. Brother Roberts came to Mississippi from Kentucky, and has been long held in affectionate esteem.

The Canton Church has called Rev. J. J. Mayfield of Magnolia and he has accepted. Brother Mayfield has done a good work at Magnolia, Charleston and Meridian.

It is reported that Webb and Lula Churches in the Delta have called Brother R. A. Eddleman, once pastor at Belzoni, but for several years pastor in Arkansas. He will be welcomed back to his native State.

Dr. J. C. Owen of Fifteenth Avenue, Meridian, has offered his resignation as pastor, but at the last report we heard no action had been taken on it. We should be sorry indeed if he should conclude to leave Mississippi.

### SEMINARY OVER TOP IN LOUISVILLE

Mr. Chas. F. Leek, Publicity Director, writes from Louisville, Ky.:

As a fitting climax to a year's campaigning throughout the South for funds to pay for the Southern Baptist Theological Seminary's new home. Louisville responded to a week's intensive appeal with several thousand dollars more than its \$200,000 quota and pledges are still coming in. Seasoned campaigners here said it was probably the most successful campaign ever waged in Louisville. In addition to this the Seminary received a \$100,000 gift from the Norton family several months ago. Two hundred men formed volunteer teams that made the solicitations. They repeatedly reported that the money was given with utmost good will. The splendid spirit of the gifts as well as the ease with which the total seemed to be raised was the object of wide comment in all circles.

Pastor A. A. Walker of Baptist Tabernacle, Little Rock, reports himself in better health now than for some years. Recently he preached in his own meeting, receiving several new members, substantial people. The church house has greatly improved, and he has a life-time call. He would be glad to hold meetings in Mississippi.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton  
 MRS. R. L. BUNYARD, 1st Vice-President, Madison  
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw  
 MRS. JOHN W. BROWN, 3rd Vice-President, Tangle  
 MRS. F. R. SIMMONS, 4th Vice-President, Meridian  
 MRS. MAX EMERY, 5th Vice-President, Overt  
 MRS. I. L. TOLER, 6th Vice-President, Gloster  
 MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson  
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton  
 MRS. D. M. NELSON, Recording Secretary, Clinton  
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson  
 MRS. D. M. NELSON, College Correspondent, Clinton  
 MRS. I. L. JOHNSON, Training School Trustee, Hattiesburg  
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson  
 MRS. HENRY F. BROACH, White Cross Work, Meridian  
 MRS. CHARLES AMMEN, Mission Study, Greenwood  
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian  
 MRS. R. B. GUNTER, Stewardship Leader, Jackson  
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson  
 MISS M. M. LACKEY, Treasurer, Jackson

## OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, 1st District, Canton  
 MRS. H. L. MARTIN, 2nd District, Indianola  
 MRS. C. LONGEST, 3rd District, University  
 MRS. W. H. VAN LANDINGHAM, 4th District, West Point  
 MRS. W. J. PACK, 5th District, Laurel  
 MRS. J. A. TAYLOR, 6th District, Brookhaven

'Tis Christmas morning, Friend!  
 How do I know?

Because I feel the happy thrill and  
 glow,  
 That came, when as a child with  
 wondering eyes,  
 I looked on Yule Tide gifts with  
 glad surprise.

But through the years this thrill and  
 glow has caught  
 A deeper joy for you and me; has  
 taught  
 A Gift most dear to us by far,  
 Is guiding darkened souls to see—  
 The Star.

—Margaret M. Lackey.

### Election of Officers

The new year 1926 will begin for us this time the new fiscal year. January will be the first month of the first quarter. December will close the last quarter. How earnestly we do entreat each society to elect all officers so as to begin with January and let the terms run through December. If you have not already elected your officers, please do so at the next meeting; or if you can so arrange for the present officers, who may have been elected some few months back, to hold office till the last of next December it will be of greater help to this office than you can conceive. The constant changes we need to make in our addressograph causes extra work that for the sake of the dear girl who runs that machine we should like to avoid. I know each society that reads the Baptist Record will gladly help us just here.

### ITEMS OF INTEREST FROM HEADQUARTERS

Wedding bells are certainly chiming in with Christmas ones in our Council Circle, for Miss Effie Rose has become Mrs. S. H. Bostick of Sumter, S. C., and Miss Kate Mayers is to be married on the 8th to Mr. Benjamin C. Ball of Dallas. Then, too, we are losing Miss Mary Warren of North Carolina and Miss Ora Fleming of Louisiana, but I cannot announce who is gaining. It is also a lost to W. M. U. work that Miss Amy Goodman has resigned as corresponding secretary of the New Mexico W. M. U. Mrs. Bostick will continue her work as R. A. leader in South Carolina, but successors must be chosen for the other four positions. Please pray that the ones spirit-guided and most devoted to and skilled in W. M. U. methods will be elected.

Your prayers are also most earnestly requested for each of the following:

Christmas clearing of the Foreign Mission debt.

Redeeming of pledges to 1925 program.

Securing of pledges to 1926 program.

Observance of January Week of Prayer.

1925 Program Commission, meeting in Nashville on January 5.

Foreign Mission Board, meeting in Richmond on January 13.

W. M. U. Executive Committee and W. M. U. State Corresponding Secretaries, meeting in Birmingham on January 26-28.

In the new year of 1926 it is sincerely hoped that many a church will maintain during each one of its twelve months each of the W. M. U. organizations required for a full graded W. M. U. and that the standardization will be so perfect that the yearly record of each organization will rank as A-1, each group of five A-1 Honor Societies making a Standard A-1 Graded W. M. U., thus winning in May, 1927, for their church the Union's Standard of Excellence pennant. But please remember that each of the five organizations must be maintained every month of the year and that the year's total record of each organization must be A-1. Therefore, it behooves every "ambitious" member of us to get organizations formed in January and to see to their maintenance each subsequent month.

In promoting such activities let us "remove far from us" the expression "Woman's Work" and encourage that of "W. M. U. Work," unless we mean strictly W. M. S. interests. Have you not heard the moderator of your association say: "Let us now hear the report on Woman's Work?" I promise you to ask Southern Baptist Convention leaders to change their terminology in this respect and I shall be very grateful if you will do likewise in your church, association and State. It will, I believe, increase interest in our W. M. U. organizations for young people, for the use of the specific word "woman" tends to limit the horizon.

The R. A. armbands are ready for the boys now and they are lovely. The felt armband with R. A. shield outlined in gold color costs 25 cents and is sold to Pages. Having fulfilled requirements for Squire the

member may buy for 10 cents and add to the shield white cross bar with R. A. embroidered on it. When he becomes a Knight he is entitled to add the crown, cost 10 cents, and when a full Ambassador to add the laurel branch, 10 cents, thus having the completed armband. Wish I could send you each a sample, but one must be economical.

### IN AFRICA

The Cross achieved the abolition of a most diabolical custom through the life and work of Mary Slessor, a Scotch Presbyterian mill girl. Possessed with only an average education and an abundance of the Holy Spirit, she insisted on being sent to the most heathenish cannibal tribe in the Calabar district. Family and friends protested. She pled that God was calling and would protect.

When she arrived, the curiosity of the natives, who wanted to see how she lived, held them back from killing and eating her. She had beautiful long hair which they loved to watch her comb. They examined her clothes and little things which she brought with her. She was tactful in giving them pleasing gifts. She learned the language readily and went among the people, teaching them how to farm and trade and care for their sick. Soon they realized she was not an enemy. Then the old king sent for her and told her he knew she was a friend to his people and that he would always be a friend to her.

She saw her opportunity. She had learned that these heathen Africans believed all twins were devils. When twins were born their skulls were crushed and they were thrown in the rivers. The mothers who bore twins were said to be possessed of evil spirits and were cast out into the jungle without food and clothing to die.

So Mary Slessor asked the king to give her all twins with their mothers. He insisted that they were devils and would not live, but would bring curses on her. She told him that her God was the true God and his false. She said: "Just try me and I will prove to you that I am right." He gave his consent.

Whenever children were to be born, Mary Slessor went to the home. When there were twins, she took the children and the mother to her home, where she gently cared for all. Often she had to make long journeys on foot to secure needed

milk and food. She had many trying experiences. But, for many years, she lost none of them. These mothers and their children were the first converts to Christianity in that district, where the work has since gone forward rapidly.

"No matter whether white or black or brown

Christ wore for all the thorny crown." —Selected.

### Resolutions of Respect

Whereas, it has pleased the Father to call home our sister, Mrs. W. R. Eason, we feel that in her death we have lost a faithful and esteemed member of our W. M. S.; also an active and devoted member of our church; her family a kind, loving mother, and while we willingly submit to the will of the "Omnipotent and Omnipresent Ruler of all things" we can but sorrow that she will be with us no more to encourage and strengthen us.

Therefore resolved, first, that while we mourn our loss we feel that God has bidden her welcome to that mansion which He Himself has prepared, and we desire to bow with humble resignation to His will.

Resolved, second, that to the bereaved family we extend our heartfelt sympathy in this their deepest hour of grief.

Resolved, third, that these resolutions be placed on the minutes of our society; a copy sent to the family of the deceased, and also a copy sent to our Baptist Record for publication.

"There are no dead; we fall asleep, To waken where they never weep. We close our eyes on pain and sin Our breath ebbs out, but life flows in."

Mrs. M. M. Powell,  
 Mrs. C. M. Yates,  
 Mrs. Lula White,  
 Committee.

### MODERN PHARISAISM

Modern Phariaism is a menace to the Christian religion.

Modern Pharisees are men who are morally good, self-righteous, and zealous of good works.

What is wrong with such men? Isn't it right to be morally good? Isn't it good to be righteous? Is there anything wrong about being zealous of good works? Certainly not. It isn't what they do that is wrong, but what they believe.

The modern Pharisee believes that his good works (self-righteousness) (Continued on page 13)



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### B. Y. P. U. NOTES

#### OUR SLOGAN:

First Quarter is A-1 Quarter—  
A-1 Quarter is First Quarter.

#### Director of Beaumont Resigns

We are sorry to announce that Mrs. W. G. Griffis, who has served so faithfully and well as B. Y. P. U. Director of the Beaumont Church, has had to resign on account of illness. Mrs. Griffis has led her B. Y. P. U. to cooperate with our State B. Y. P. U. work in the fullest sort of way and we appreciate this loyalty. We trust it may be the Lord's will that she be restored soon to full health and strength.

#### Mrs. E. N. Spradley Elected

Since Mrs. Griffis has resigned the work of B. Y. P. U. Director of the Beaumont Church, the church has elected to that office Mrs. E. N. Spradley. Mrs. Spradley has been Junior B. Y. P. U. leader in the church, and with this and other experiences she is well qualified for the new work to which she has been elected. We welcome her into the growing circle of B. Y. P. U. directors.

#### George County B. Y. P. U.

It has been the pleasure of the State B. Y. P. U. Secretary to visit five of the churches in George county in the interest of their B. Y. P. U. work within the last week. The schedule was worked out by local pastors giving an afternoon and evening to each church, except where only the evening service was requested. We feel that we know the young people of George county better now and they are in closer touch with our State B. Y. P. U. work and as a result we are hoping for a 100 per cent spirit of cooperation.

#### Study Course Week

March 7-12 is Study Course Week, and we are expecting our Mississippi B. Y. P. Us. to prove loyal in this South-wide B. Y. P. U. activity. Let pastors take advantage of this opportunity to meet with and know the young people better. You can not have a better chance at learning to know your young people than to have them in a class for a week to teach them. They will learn you better also and will find you are really for them and want to help them.

#### Requests

We are glad to have so many requests for the Christmas plays. The mails have been bringing these requests for several weeks, and we are hoping the giving of the plays will bring a blessing to all. If you have not asked for copies and want them, drop us a card; they are free.

The two we have are "In the Path of the Star" and "Where Love Is." The first mentioned are suitable for Intermediate or Senior Unions, the other for Juniors.

All aboard for a good start! Begin January right and make a New Year's resolution. Let it be that your B. Y. P. U. SHALL BE ONE OF THE A-1 B. Y. P. U.'S FOR THE FIRST QUARTER. That's a good way to start the year, for it means the individual doing of things that will make him a stronger Christian.

#### Free Offer

We offer to send you three things that will help you make your B. Y. P. U. A-1 for the First Quarter. A tract on the Standard of Excellence; a wall size copy of the Standard of Excellence, and copies of a play, "Making the Standard." They are yours for the asking; we pay postage.

#### Watch Next Week's Record

Next week we will publish a list of the FREE literature we have and so want you to watch for that issue of the Record, check what you want and send in the list. We will be glad to send you what you want.

#### Hazelhurst Holds Training School

During the week December 6-11 it was the privilege of the State Secretary to meet with the B. Y. P. Us. of the Hazelhurst Church for the study of B. Y. P. U. methods. We found them interested and ready to cooperate and as a result we had a good class of Juniors each afternoon from 3:30 to 4:30. The Intermediates came at 6:00 and had delightful refreshments as a beginning and then class work for an hour. The Seniors came then at 7:30 and had their class work. Sickness prevented some of the leaders from being in the school, but altogether it was a delightful week, with a good number of awards given out. These unions are handicapped for meeting places, but the new one hundred thousand dollar church building now going up will give them splendid meeting places. The B. Y. P. U. work was taken into consideration when the plans for the church were made. This is the wise consideration on the part of every progressive church that builds now. Miss Lucy Myers is serving very efficiently as B. Y. P. U. Director of this splendid organization, with Robert Young as General Secretary, Mrs. Shelby Ford, chorister, and Miss Alice Alford as pianist. Mrs. Fred Ainsworth is the efficient leader of the Junior Union, Miss Margaret Miller of the Intermediates, and Mrs. Dan Ford president of the Seniors.

## Two New Ones For Your Library

### On the Doctrines of Grace

By A. S. PETTIE

\$1.25

A preacher of the old school, cultured, spiritual, dignified, classical, gives us his best on the ever new doctrines of grace. Clear in theological conception, beautiful in construction and imagery, forceful in logical expression, these are real messages. They contain the solid meat of the Word; they dispense food for the soul; they present with marked fidelity the gospel of grace.

### A Year of Constructive Programs for the Primary Department

By ROBBIE MAE ALEXANDER

\$1.25

It leaves nothing to be desired in the matter of programs. It is not a discussion of program-building, but a collection of programs complete for every Sunday in the year. Mrs. Alexander is a remarkably successful Primary leader, and a writer of real ability. A mighty chorus of "Thank you" will go up to her from the whole country for this suggestive and practical book.

Order These and Any Other Books  
From

BAPTIST SUNDAY SCHOOL BOARD  
161 Eighth Ave., N. Nashville, Tenn.

BAPTIST SUNDAY SCHOOL BOARD

#### It May be the Thing to Do

Bro. Bryan Simmons is starting a neat idea with reference to the time of meeting for the B. Y. P. Us. of country churches. His suggestion is this: In country churches that have only once a month preaching, why not have the Sunday School in the morning from 10 to 11, then the B. Y. P. U. just after that from 11 to 12, and on preaching days, unless the church has a night service, cut all three services to forty minutes each and have them following each other in order. Where the church has the evening service the B. Y. P. U. would meet an hour before the evening service on that day. Bro. Simmons has just started that plan in one of his churches, and we look forward to his report on the success of the venture. Personally, we see no reason why it is not a good plan, and workable.

#### Louisville

Ever since I accepted the pastorate here I have been trying to find time to write you a note, but you know how busy one gets in the moving game, so I have had to put the matter off till now.

Well, we arrived last Friday. The people received us gladly, stocked the pantry, are straightening up the pastor's home, and doing things

generally to make us feel welcome.

We were late getting the budget started, but began last Sunday. The church decided to try the voluntary plan—that is, ask the people to come to the church in the afternoon Sunday from 1:30 to 3:30. In this time the amount subscribed was more than five thousand, and since then more than another thousand has been subscribed. The church will make its 1926 budget at least as large as last year. Many are hoping to make it more. The Record always goes in the budget here. The last Sunday in this month the church expects to round out the 1925 program.

Christmas greetings to all my brethren throughout the State. Come to see us, brother editor.

Yours cordially,

J. N. McMillin.

The teacher had been giving a lesson on the reindeer—its haunts, habits, and uses. One little chap was not paying the slightest attention, so the teacher pounced on him. "Now, what is the use of the reindeer?" she asked him.

The startled youngster looked up, paused and then replied, "Please, ma'am, it makes things grow."—Ex.



### CHALYBEATE AND PROVIDENCE

We have been here just one week. We have received the most cordial welcome that it has ever been our privilege to receive. This is a great rural field and the people seem to have a vision of great things in the Master's kingdom. We are hoping and praying to be used of the Lord to lead them in this vision. We have the most young people that we have ever been privileged to work with, and they seem very much in earnest. Several of our best workers—both preachers and laymen and women—have gone out from this field; and there is much evidence that we will have many more in the near future. We left one of the most pleasant places anywhere to be found to come here because we could see great outlook among the young people. We regretted exceedingly to leave those fine people at Lexington, but when we were brought face to face with the fine possibilities here among the students in the Tippah Co. A. H. S. and two consolidated schools—one here at Chalybeate and one at Providence—we could not turn it down even to stay with the people at Lexington. We are going to have our serious problems, but we are praying the Father to give us the solution of them. We find in Professor and Mrs. J. C. Trussell some of the most capable workers we have ever met. They have built up one of the finest high schools to be found any place, and now we are hoping and praying to soon have it a junior college! We have good prospects. Never did any school have a more loyal support from the local community than the Tippah Co. A. H. S. has. We feel that great things are just ahead. We want the State workers to plan to come to see us often. We have great opportunities and we are going to need all the help possible to reach the best.

Yours for great things,

—N. A. Edmonds.

### THE HOLY SPIRIT

By Dewitt Alexander

It is evident that man's wisdom and God's wisdom won't mix, just as oil and water won't mix. I have been reading with interest the articles appearing in The Record by Brethren Lee, Tull, Mullins and others on the action of the recent S. B. C. at Memphis, and will say just here this is not intended as an argument on the issue. But I am first, last and for all times on the side of my Brethren Lee and Tull; for it does seem that if there ever was a time when our leaders should come out in the open and declare to all men in the simplest terms that man is here by the "direct creation of God and not by evolution" it is today. When men who know not the true God, nor possess his spirit, are doing all in their power to "get hold of the people" with their theory of "evolution" God tells us that when "He" the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself. But whatsoever he shall hear that shall he speak, and he

will show you things to come. John 16:13-14. Again "Thine ears shall hear a word behind thee, saying, this is the way, walk ye in it. When ye turn to the right hand, and when ye turn to the left". Isa. 30:21. We need an outpouring of God's Spirit upon us today. Men who are our leaders are knocking and fighting each other as if the spirit of God had no control over them. When the fact of the question is, they are making little effort to be under subjection to the leadership of God's Spirit. Let our leaders come out in plain language and denounce modernism and all other isms and sisms and our plain everyday common sense Baptist people back in the sticks will understand, for we have not all been to the colleges and seminaries. May peace and good come out of the present situation, and men, all of us, be led of the Spirit, rather than man and brotherly love and kindness instead of the present way, which is bringing hard feelings between men who were once true and good friends. God's spirit in our hearts and lives today is the urgent need from the humblest and poorest to the most exalted and richest, for without it we have nothing to guide us into all the truth and give us an understanding and wisdom far greater than that we get from man. "Back to the law and testimony. If they speak not according to this word it is because there is no light in them". Is. 8:20.

### BILOXI

Rev. S. G. Posey, pastor of the First Baptist Church on West Howard Avenue and Mrs. Posey held an informal social and house-warming in the new home, 820 Jackson Street, last Friday evening from 8 to 10 o'clock with over 125 of the church members and friends present. It was a most happy occasion and marked by a spirit of co-operation and friendliness.

After the guests had registered, they were escorted through the beautiful, roomy, up-to-date house which is located on the south end of the church property on Jackson Street west of Cuevas Street.

The house was profusely decorated with autumn flowers and the new furnishings and convenience of every part of it were causes for congratulations to all who had any part in making it possible.

After the company was assembled the lively conversation was interrupted, for a while, when a charming program of music and recitations was given by the Misses Norma Williams, Blanche Doty, Vivian Pringle, Victor B. Pringle and Mrs. W. M. Jackson of Biloxi and Mrs. Mildred Williams Smith of New Orleans, niece of Mrs. Posey, who gave several delightful recitations. The pastor then made a brief talk in an impressive way, on their ideals for a home. He emphasized the fact that they hoped to demonstrate there, a return of the old-fashioned hospitality which is in danger of passing away in this strenuous, self-centered day. Following this, his father, Rev. L. D. Posey of Itta Bena, Miss., gave a

short address appropriate to the occasion and closed with a beautiful prayer of consecration.

The fact that the first guests to occupy the dainty guest room were the father and mother of the pastor was one of the happy events of the housewarming.

### RESOLUTION

Offered at the Clarke County Baptist Association, Enterprise, Miss., October 22, 1925, by W. H. Patton, and unanimously adopted:

The Clarke County Baptist Association assembled in the town of Enterprise, Miss., October 21-22, 1925, in session representing 18 churches, 1,747 members, embracing 6 railroad towns and one railroad village, reaffirm our faith in Constitutional government and assert that the issue before the American people is not prohibition, but whether the greatest Democratic Republic in the history of the world can enforce its own organic law. We believe it can and will be enforced, and we here now accept the challenge of those who seek to defeat the purpose of the law or who would nullify the Constitution upon which it is founded.

We pledge our full co-operation and support to all officers who are conscientiously performing their duty in the enforcement of law, and we call upon them to outline to the law-abiding citizenship the ways and means by which such co-operation can be made most effective.

We urge the imposition of prison penalties upon the violators of prohibition laws as the most effective means for preventing the repetition of the offense, and we insist upon the use of the abatement provisions of the statute as a deterrent means of law violation.

Be it also resolved that we favor and urge a definite program as follows:

Agitation to arouse the minds of the public.

Education based upon facts.

Mobilization of all moral forces. Subjugation by rigid enforcement of law, and the inflicting of adequate penalties for offenses committed.

Finally, annihilation of a traffic which is outlawed under the Constitution of the United States.

In order to carry out this program we urge that an active campaign of education be kept up to arouse the public mind to the sense of danger, to awaken a stronger feeling of responsibility for law enforcement, including faithful performance of jury duty, and to rally the forces of righteousness for constant and never-ending opposition to those who would nullify or repeal the Constitutional Amendment.

We declare to all men everywhere that in America we are a law-abiding people, and that those who flaunt the law, disregard its provisions or violate its mandates, will face the force and power of masses of the American people exerted through expressed public sentiment, prompt conviction of law violators and adequate punishment of their crimes.

The Federal Councils Survey is misleading implications—and not

facts—the opinions of one man appointed to write them.

One of the most unfortunate things about the report is not what it actually says, because it contributes little to what was already known, but the interpretation to which it lends itself. The facts it presents are meager, so far as they are at all new, but its general implication that prohibition in the United States is facing a supreme test, with the final outcome in doubt, is not in accord with popular opinion nor fact. That the headlines and sub-heads which have appeared in the public press are not manufactured by reporters and editors is shown by the text of the report itself. Here are some of the headlines taken from the great metropolitan papers verbatim and justified, so far as we have noted, by the report itself.

"Prohibition Must Be Modified, Say Churches, if Enforcement of Dry Law Continues to Fail."

"Dry Law No Check to the Lapse of Youth."

"Business Men Generally Wet in Comments On Prohibition."

"Dry Regime Inquiry by Churches Shows Outcome in Doubt."

"Danger of Nullification."

"Statistics Unfavorable."

"Reaction Against Law."

"Increased Drinking Since 1924."

"Insanity Also On Upward Curve."

"An Increasing Crime Rate."

"Drinking Among Young People."

All the talk about the unreasonableness and possible modification of the Volstead Act overlooks some important facts:

1. In 1902 the liquor men themselves agreed that one-half of one per cent, was a wise and necessary line of demarcation between intoxicating and non-intoxicating liquor, and the Commissioner of Internal Revenue issued an order to that effect. It was, therefore, no new or arbitrary line which was drawn when National Prohibition became effective.

2. At least 34 States have laws of their own which prohibit the sale of any beverage containing more than one-half of one per cent, so that if the Volstead Law were repealed the liquor sold in these States would be limited to one-half per cent, or less in its alcoholic content. So long as this is true and the votes in Congress grow more numerous each year for strengthening rather than weakening the law it is at least idle to talk of repealing it.

The Volstead Act will never be modified or repealed.

This Constitutional Amendment would have to be repealed as it was enacted—and it will never be done.

Governor Al. Smith is as near the Presidency of the United States as he will ever be. Senator Hill and his class had better spend their time for betterment of their constituency instead of debasing them.

### A CHANGE OF HEART

By Jennie N. Standifer

Ralph Hinton, a senior student in Clarkson Academy, left Professor Dunbar's class room one afternoon with a face distorted with



anger, and muttering threats of vengeance.

"I am going to whip Professor Dunbar for his insulting language," he declared as he and his roommate, Dan Winters, walked to their dormitory.

"The professor didn't mean anything, Ralph," soothed Dan. "He has called me a dolt, same as an idiot, many a time when my Latin exercises didn't come up right. He is one of the finest Latin teachers in the state. Forget his rough talk, old boy."

"Can't, and have any self-respect. I'll be expelled, perhaps, but I'll not be called a dolt and a dunce by any man without resenting it."

"He was in a bad humor today. Have a talk with him, Ralph, and I am sure he will apologize."

"He will after I have cow-hided him."

"You have got to have Latin, Ralph, if you are going to take a worth-while degree. You're counting on several degrees. Whipping a professor would keep you out of any college in the land."

"I can have a tutor. I am going to whip that man."

Dan said nothing more.

That evening as Ralph was on his way to Professor Dunbar's room he met his younger brother, Frank, a pupil of the Junior department of the academy.

"I am going home with Uncle Jim Dale," the boy told Ralph. "Dad wrote me I could spend the week end with him, and Professor Gray says it is all right."

"Come back in time for chapel Monday," cautioned Ralph.

He was glad the boy would be away, should there be trouble with the president, as he expected.

Professor Dunbar's door was open, and Ralph saw that he was absorbed in a book. There were repeated raps before the professor looked up.

"Glad to see you, Ralph, come in and have a seat," was the cordial greeting.

The kindly voice increased Ralph's resentment. He strode forward and asked harshly:

"What have you to say about your insulting language in the class room this afternoon?"

"Insulting language? I didn't intend to be insulting."

"You were, and the man who called me a dolt and an idiot I am going to whip. Take off your coat."

The professor stared at Ralph in amazement, and then said solemnly:

"Let us pray over this matter, my boy."

The professor was on his knees, and as he could not whip a praying man, Ralph stood with bowed head, silent. There was an earnest petition for guidance of the Spirit, and to be shown his faults, his mistakes, his sins; to be directed in teaching his pupils. He prayed especially for Ralph and for a change of heart if he was in the wrong. On, on he prayed, like some humble child seeking to know his father's will. Ralph was beginning to wonder if the professor was altogether to blame and deserved a whipping, when he heard footsteps,

laughter and voices in the hall. The professor roomed in a senior dormitory. The prayer continued, and not caring to explain the situation to outsiders, Ralph quietly left the room and returned to his dormitory.

"Whip the professor?" asked Dan.

"No," snapped Ralph.

"Glad you didn't. He has been worried because his boy Billy, has been sick. The matron in the Junior dormitory takes the best care of him she can, but the little fellow is neglected."

"Is his mother dead?"

"No, in an insane asylum. That kid's the apple of his dad's eye."

Ralph retired early but it was midnight before he fell asleep. He was awakened by the cry of "Fire!" Glancing from his window he saw that the Junior dormitory, a three story wooden building, was in flames. He called Dan and they hurriedly dressed. As they ran across the campus Dan asked:

"Isn't your brother in that building?"

"No, he went home with our uncle this afternoon."

Boys were pouring from the dormitory, but the fire engine, summoned from the town five miles away, had not come. Suddenly a boy with his coat over his head, appeared at a window in the third story of the West wing, and knocking out the screening, called: "Help! Help!"

"Jump to the ground! We'll catch you!" was called back. He did not move, but continued to call "Help!"

"That's Billie Dunbar," cried a boy near Ralph. "The stair-steps are blazing. Nothing but a miracle can save him, as he won't jump."

"Where is the ladder?"

"Don't know."

A tall oak tree grew near the window where the boy stood. Ralph called:

"Jump to that tree!"

Above the uproar came a shriek of terror. There flashed into Ralph's mind the thought that he could climb that tree and save that boy—at a risk of his own life. Then came the remembrance of the professor's rough words. Could he return kindness, sacrifice, perhaps, for insult? The words of that wonderful prayer came to him. There was a brief hesitation, and Ralph was climbing the tree as nimbly as a squirrel. From a limb near the building he leaped and landed on the window sill. The boy gripped Ralph around the neck.

"Let go! Keep away from me for a moment," commanded Ralph.

The roof was on fire, the heat suffocating, and smoke blinding, but Ralph seized a chair, broke the window sash, and grasping the lad with his left arm, stood for a moment in the window. He sprang for the tree, aiming at a spreading limb. He caught it with his right hand, and swung to a lower limb. Here the rescued boy could take care of himself, and the two quickly descended to the ground. Both were exhausted from the heat, and were helped to a place of safety by the shouting crowd. The roof fell in. Professor Dunbar made his way

through the crowd and grasped Ralph's hand.

"That was heroic! Wonderful, my boy," he cried.

"Pshaw! That was nothing!" returned Ralph, wondering why the professor was so calm when his son's life had been in such danger.

The rescued boy took the protecting coat from his head, and—there stood Frank, Ralph's own brother!

"I thought you had gone to the country!" gasped Ralph.

"Car broke down and I had to come back."

"I thought it was Billie Dunbar I was saving."

"Bless you, Ralph! That shows how your heart has changed, son. There is nothing like praying over things, boy," declared the professor.

"You're right, professor," agreed Ralph, "and I was wrong." Then he began to wonder how he would feel if he had failed to save the boy from the burning building, and he gave the professor a bear's hug, then and there, without a groan from his numerous blisters.

A few weeks later the representative of a popular magazine called on Ralph Hinton and asked numerous questions in regard to the fire and the rescue of the boy's brother.

"I specialize on writing up impromptu heroes," said the man, "and this case is unique as you saved your own brother thinking he was another boy. And by the way, son, here is the medal our publishers awarded you. Wear it and develop into a man we will always be proud of."

Ralph's heart was brimming over with joy as he replied:

"I thank you,—but I don't deserve such an honor."

"We beg leave to think differently, my boy."

#### A STATEMENT TO THE BRETHREN

As was noted in the Record I have been called to and accepted the church at Shaw, Miss.

This does not mean that I am quitting evangelistic work. Three things are as real to me as my personal existence: My conversion, my call to the ministry, my call to a distinct type of constructive teaching evangelism.

In September I had an operation for appendicitis. The attack was acute, the appendix was gangrenous. I was already on the verge of a nervous collapse. Had not spent two weeks at a time with my family for nearly three years.

It was impossible for me to hold meetings for several months. This call came. I accepted it. I am still sick. Each time I preach, though I use all the deliberation and calmness I can exercise, I suffer nervous rigors and high fever. I need, and the doctors say will have to have complete rest for six months. But am not financially able to take it.

Every week brings invitations for meetings and Bible conferences from all over the country. But I can not take any until after first of the year.

I am preparing to buy a tent next Spring. There are countless places in this great Delta country that need a real Baptist meeting. Many where there is no church. Great hosts of white people have come into the Delta from every where and taken the place of the negroes.

When Spring comes on I am going to secure a tent and throw myself into these communities wherever there is an opportunity, preach the Word, and sow the country down with Baptist literature and doctrine. Have a number of engagements in the state I shall hold. I am making this statement because first, the impression has gone out that I have given up evangelism and second because many have written inquiring if I am quitting.

This is a good church. Fine people. Many here who love the Christ, His church and His cause. They have had a long series of the best pastors the country affords. They have a beautiful brick church which was built during the ministry of Brother E. V. May, now of Flora, Miss. They are loyal to the denomination and all of its work. I will be glad to co-operate with any pastor in the state in the Spring when the weather opens up in putting on a good vigorous tent campaign in any place needed or desired.

—A. D. Muse, Evangelist,  
Clinton, Miss.

#### RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

#### No Place For A Lady

At a small, country station a freight train pulled in and side-tracked for the passenger train. The passenger arrived and pulled out; then the freight started to do its switching. A placid well dressed woman had alighted from the passenger train and was passing close to one of the freight brakemen when he yelled to his buddy:

"Jump on her when she comes by, Bill, run her down by the elevator, cut her in two and bring the head end up by the depot!"

The lady picked up her skirts and ran for the station yelling murder at every jump.—From Everybody's Magazine for December.

#### Very True!

The important thing is not whether the boy can stand alone at one year; whether or not he can do it at twenty-one is the real test.—Notre Dame Juggler.

#### About Right

The Guest—"Been long in the services of the family, Jenks?"

The Butler—"Indeed, sir, I am now serving the third de-generation."—Bystander.



## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor  
A. H. Longino  
S. E. Travis  
A. S. Bozeman

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moffitt

Mississippi College, J. W. Provine, President.  
Mississippi Woman's College, J. L. Johnson, President.  
Clarke Memorial College, H. T. McLaurin, President.  
Blue Mountain College, W. T. Lowrey, President.

### BLUE MOUNTAIN COLLEGE NOTES.

#### High Sunday School Average.

The highest average in the College Department of the Sunday School since the opening of school was made on Sunday, Dec. 6, 1925 of the 174 members enrolled were present. 150 of the members present were 100 per cent.

#### Honor Roll.

166 of the 200 girls on our campus are members of the B. Y. P. U.'s and 34 are Epworth League members. The first month of our session found 29 names on the Honor Roll. That means each girl made 100 per cent in Sunday School, Y. W. A. and B. Y. P. U. or Epworth League. The next month 24 made the Honor Roll. This month 37 girls are 100 per cent in all of these organizations. Many others barely missed the 100 per cent mark.

#### Dr. P. E. Burroughs.

Dr. P. E. Burroughs, secretary of the Educational Department of the Sunday School Board, came on Sunday, Dec. 13, to address our Sunday School and to award the seals given for the completion of the work taken in the Sunday School Training School taught during the first week of December. A visit from Dr. Burroughs is a delightful privilege. Blue Mountain extends him a hearty welcome to return.

#### Missionary Pageant.

At the closing of the general meeting of the B. Y. P. U.'s on Sunday, Dec. 6, a missionary pageant, "The Dream Girl," was presented. Its skillful interpretation of our daily choice of selfishness or service left in our hearts an inspiration to do greater things for our Master.

#### 1,000 Awards Our Goal.

At the close of this month 139 Y. W. A. certificates and 59 B. Y. P. U. certificates will have been awarded. The goal for awards in Y. W. A., Sunday School and B. Y. P. U. during the session 1925-1926 is 1,000. Our goal is not too high in comparison with the enthusiasm of our royal, wide-awake girls.

#### Bible Readers.

The average attendance this month of the 166 B. Y. P. U. members is 144 members. 129 of these members read their Bible daily and 20 completed the Senior B. Y. P. U. Manual Course. Daily communication with God, through His Word, cannot fail to show its im-

press on the character of these consecrated girls.

#### The Life Service Band.

The Life Service Band is composed of girls who not only have given their hearts to God, but have also offered to give their whole lives in service to Him. This does not mean that every member plans to go to foreign fields, or even that she will do any sort of definite mission work. But it does mean that every girl can say, as Frances Morton has said—

"Wherever I go in all that I do I crave the clear vision to see  
My place in my Father's own wonderful plan,  
My task and his blessings for me.  
I want to use all of my talents and time  
And ever faithful be,  
That God should not miss any service of mine  
To perfect His purpose in me."

There are 33 members of this Life Service Band, which meets twice each Sunday afternoon in the church at 4:00 o'clock. What a powerful blessing these services have been to the girls! Now they have been inspired to do greater and better things for their Master.

Membership is voluntary. Any girl who feels that she would like to join this band of consecrated girls, who are trying to give of their best to the Master, are joyously welcomed.

Jacqueline Senter, president of the State Life Service Band, is president.

Jeannette Smith, Reporter.

### MISSISSIPPI WOMAN'S COLLEGE NOTES

The Student Volunteer Conference which was in session December 11-13 at Woman's College meant much to the Student Volunteers who

### Church and Sunday School Furniture

Send For Special Catalogue  
The Southern Desk Co.  
Hickory, N. C.

**Kodak**  
finishing and supplies by mail  
Prints 3+4+5+each  
WRITE FOR CATALOGUE  
BOX 71  
**LOLLAR'S**

were privileged to attend. The spirit was wonderful and to each heart there came a blessing. The program was splendidly arranged by Mr. Dave Taylor, the State chairman.

The speakers, Mr. Allison of China, Miss Pearl Caldwell of China, Miss Hodgson, student secretary of the Southern Methodist Board, Dr. J. A. Smith of Hattiesburg, pastor of the Main Street Methodist Church. Each one brought messages of missionary fervor. Rev. J. E. Wills of Main Street Baptist Church, brought a wonderful consecration message Sunday morning at Immanuel Baptist Church and ten consecrated their lives to the Master.

Student speakers were: Miss Pauline Swan, Cordie Williams and Laurine Hill of M. S. C. W., Miss Doris Alford of Whitworth, and Miss Bertie Thompson and Cecelia Durscherl of Woman's College.

Y. W. A. program which presented the six phases of personal service in a pageant was given by request at First Baptist Church at the Sunday evening service. It represented the highway of life and the part which ran through college life. Personal Service sought to enlist the girls as they passed along to enter the doors of Service and not to squander their lives in worthless activities. Then the doorkeeper to the special phase of work told the girls what was within their doors and each girl found a place. Then as they started on together Christmas offering came in and offered a door of service to all and made a plea for sacrificial giving at this Christmas time.

The Lottie Moon Y. W. A. program brought a Christmas message to the girls which showed the tragedy of the Master's cause if we at this time are not willing to give that His work may go on. This was a play giving the light, careless spirit at Christmas, then the results in China, Japan, Africa and South America, which came because of our spirit of indifference. Then the

broken-hearted Missionary comes in and tells the cause of it all. Woman's College means to do its part that this tragedy may never be a reality.

### BLUE MOUNTAIN COLLEGE NOTES

When these notes are read the students of the B. M. C. will be in their homes. Our school closes Dec. 22. Each girl hopes to carry with her a true Christian spirit of love and service and an intention to be more useful in her home church activities.

#### 311 Awards

The number of awards made to Blue Mountain College students up to date is as follows:

Sunday School.....	160
B. Y. P. U.....	51
Y. W. A.....	100
<b>Total .....</b>	<b>311</b>

## We Help

You to become independent  
by paying 4% interest on  
all savings.

Begin the New Year with a  
Savings Account at

## The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI.

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.

## Mississippi College

100 years old in 1926—A Christian College for Men. Located in Clinton, one of the most healthful places in Mississippi, eight miles from Jackson on a concrete highway.

Member of the Southern Association of Colleges.

Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.



### The Life Service Band

The Life Service Band increases at every meeting. On December 13 Olivia Willis, Eleanor Derrick and Willie McGraw were welcomed.

At this time the Band is studying "Careers For Women." Many new fields for service are being opened which will be helpful in the choosing of life work. The regular programs impart valuable instruction and inspiration.

### Budget Subscriptions

Sunday, December 13, was the day appointed by Rev. W. R. Cooper, our local pastor for subscriptions to be solicited for the 1926 budget. His aim is 100 per cent of the church members subscribing. The college girls responded liberally to his earnest petition.

### Noon Prayer Meetings

Our daily noon prayer meetings are proving a source of inspiration to all who attend. Fifteen minutes of daily communication with God is a privilege and a blessing. In addition to prayers for our campus activities we are asking God to help us to make our vacation unselfish and our giving Christlike.

### "Willing Workers" Lead

The Honor Union Banner, which is awarded in the general meeting of the B. Y. P. U., was awarded December 13 to Kathryn Wilson's Union, "Willing Workers," whose average was 99 per cent. The highest general average of the session, 92 per cent was made at this time.

### Epworth League

In the early part of the school year 34 of our Methodist students organized an Epworth League, with Dorothy Smith as president. This enthusiastic group meets at the hour the B. Y. P. U. are in session. The excellent attendance and high average in daily Bible reading are due largely to the interest the president and her co-officers take in each member. The League is a worthy little sister of the B. Y. P. U., and it possesses a spirit of cooperation and service that is commendable.

### Y. W. A.

On Monday evening, December 21, the general monthly meeting of the Y. W. A. will observe the Foreign Mission week of prayer program. At this time the Lottie Moon Christmas offering will be made.

The eight circles of the Y. W. A., which have recently completed the study of the Y. W. A. Manual and Year Book, feel capable of reaching a goal higher than any of the past. A combination of efficiency and enthusiasm help us to believe that "where there is a will there is a way."

### Christmas Choral Service

At 6:00 o'clock Sunday evening, December 20, a Christmas Choral service will be given at the church by the Chorus Class under the supervision of Miss Linda Berry, head of the Voice Department. Part 1 of the program will consist of old Christmas carols. Part 2 will be a story in pantomime, "Why the

Chimes Rang." The climax of the program will be the Hallelujah Chorus from Handel's Messiah.

### B. Y. P. U. Gift

On Sunday evening, December 21, after the special church service, the B. Y. P. U. will go in groups to sing Christmas carols by the windows of the shut-ins. A spirit of love is prompting this gift of songs. "It's the songs you sing, and the smiles you wear, that's a-making the sun shine everywhere."

### WIGGINS BAPTIST CHURCH.

We have just closed one of the greatest meetings in the history of Wiggins Baptist Church, with Brothers Kyzar and Odum leading. These brethren gripped our people at the first service and the interest increased for eleven days, when they had to leave for another meeting elsewhere. The visible results were 32 additions, 6 by letter and 26 for baptism. Our people discovered at once that Brother Kyzar loves the Lord, his word and lost souls, and hates the devil and fights him and his subtle work as few men are able to do.

Any church needing a revival will do well to secure the services of these brethren and support them in their efforts to win souls for Christ and strengthen those who know Him.

We congratulate the State Mission Board on its choice of these men to represent it over the state and wonder if it would be well to give them a little more publicity. May the Lord bless and keep them busy.

—J. N. Miller, Pastor.

(Continued from page 8)

makes his chances of getting to heaven better. He is ignorant of God's righteousness, and going about to establish his own righteousness; and will not submit himself unto the righteousness of God.

What is the righteousness of God? It is, that God is just and the justifier of him which believeth in Jesus. God is righteous when He justifies a man that worketh not, but believeth on Him that justifieth the ungodly. God was righteous when He made Him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. God was righteous when He was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. God was righteous when He imputed righteousness unto Abraham, when Abraham believed Him. God is righteous, now,—at this time—when He imputes righteousness unto us who believe in Jesus. God is righteous when He cleanses us from all sin by virtue of the blood of Christ, (through faith in His blood), which made atonement for our sins. God is righteous when He gives to us eternal life when we, savingly, believe on His Son. God is righteous when He will not allow us to come into condemnation, that is, those of us who believe on His Son. God is righteous when He saves men by

grace through faith. God is also righteous when He lets His wrath abide on those who believe not on His Son.

Consequently all modern Pharisees are ignorant of God's righteousness. And that is why they believe their good works, or their own righteousness will help them to get to heaven. The greatest menace to the Christian religion (evolution included) is modern Pharisaism.

—J. E. Heath.

Lady: "But, my good man, don't you get tired of doing nothing?"

The Codger: "Orful, Lidy. I gets so tired I can't do nothin' else."—Humorist.

One Tar to Another: "Ave you 'ad your daughter christened yet, chum?"

"No fear. I ain't going to 'ave no baby o' mine cracked over the nose with a bottle."—Starr Wood's Annual.

### Mean Indeed!

Alfred—"I have found the meanest man at last."

John—"Who? What did he do?" "He's deaf, and has never told his barber."—Answers.

"Aw, I have such a dreadful cold in my head."

"Well," answered his companion, cuttingly, "that is better than nothing."—Exchange.

Little Boy—"Come quick; there's a man been fighting my father mor'n half an hour."

Policeman—"Why didn't you tell me before?"

Little Boy—"Because father was getting the best of it until a few minutes ago."

"Next, please," said the dentist. A gentleman stepped energetically forward. "All right! Three back teeth, three roots. Out with them! No anaesthetic! Don't be afraid! Pull away!"

The dentist beamed. "Bravo! That's what I call courage. Get right into the chair!"

"I?" said the gentleman. "No, not I. It's my wife, who's sitting over there."—Lustige Blatter.

### Fruit Tree Salesmen Wanted

LIBERAL CASH COMMISSION  
PAID PROMPTLY—  
HOWARD-HICKORY NURSERY,  
Hickory, N. C.

### NOW IS THE TIME TO PLANT TREES

We have a full line of High Grade Nursery Stock, including bred up Paper Shell Pecan Trees, Owari Satsuma Oranges, Grape Fruit, Kumquats, etc. Fine Roses, Evergreens and other Shrubbery. Ask for prices.

## BOLEN NURSERY

LUCEDALE, MISSISSIPPI



This paper reaches 50,000 people. Rates for want ads 2c per word—cash with order.

WHY NOT prepare for promotion by taking HOME STUDY course in Bookkeeping or Shorthand directed by SCHOOL OF COMMERCE, Jackson, Miss.?

### His Last Great Speech

(William Jennings Bryan)

The undelivered address is a summing up of all that Mr. Bryan had gathered in defence of the orthodox position in his fight against Evolution. You will want a copy and a few to circulate. Price: Per copy, 25c, postpaid; Five copies for \$1, postpaid; 100 copies for \$15, postpaid.

PENTECOSTAL PUBLISHING CO.,  
Louisville, Ky.

## POINTS FOR EMPHASIS 1926

NINTH ANNUAL VOLUME

By HIGHT C. MOORE, D.D.

### The Best Vest Pocket Commentary

ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1926

Lesson Setting, Survey, Text and Outline, Notes Analytical and Expository, Titles, Topics and Bible Lights on the Lesson.

**Durably Bound in Keratol 35c Postpaid**

A Good Gift for Teacher or Student

Baptist Sunday School Board  
NASHVILLE, TENN.



## COLLEGE COLUMN

## M. S. C. W. NEWS NOTES.

## The Christmas Tree.

The annual "Christmas Tree," given for a number of children of this city, took place on last Friday night. There were about 25 little folks present, a large number of college girls and many local friends. The play, "King Christmas," preceded the appearance of Santa Claus, and was in every way a credit to the members of the Senior Class who took part in it. Those acting as "Christmas Carolers" were: Leona Bruce, Cammie Morris, Beatrice and Elizabeth Kennedy, Ruby Gaines. Twenty-five little hearts were made happy as well as the large number of spectators.

## \$54.50 For Piano Debt.

It was quite a delightful surprise when Santa Claus handed the Student Secretary an envelope containing \$54.50 from the Baptist girls and Baptist teachers as a Christmas present to apply on the piano debt. In fact, it was such a delightful surprise that we wish Christmas could come about five times right away and get the piano entirely clear of debt. The instrument was purchased about a year ago. The tuner who recently tuned it stated that it was well worth over \$800.

## Special Christmas Program.

The last Sunday School classes for the year met together instead of going to their separate class rooms. Here a special program was given. Rosanel Aldridge was presented a bank book showing an account of \$100 for having secured the most funds for our Workshop during the past summer. This amount was given by the local W. M. S. and the Sunday School and a few friends. The presentation was made by Mr. W. C. Robbins, who served as chairman of the building committee. A Christmas story, "The Coming of the Prince," by Eugene Field, was then told. This was followed by a Christmas song, "The Spirit of Love," which was beautifully rendered by Garner Walker. Mrs. H. H. McClanahan, Euzelian S. S. teacher, then brought a message on the regular lesson. There were 171 girls present in this department, and 99 of them made 100 per cent on the 6-point record system.

## Noon-Day Programs.

The devotionals this week are all in line with the thoughts of the season. On Sunday, Marynel Williams led, using a Christmas story as part of the devotional. Rev. J. D. Franks led the meeting one day, and on Tuesday the story of Van Dyke's "Mansion" was used as a foundation for remarks on how to keep the real spirit of Christmas. Several members of the orchestra are furnishing music each day, and we are singing the old Christmas carols.

## Membership Committee.

This committee has been very busy during the fall months.

Credit is due them for the splendid attendance at Sunday School. On Monday afternoon they met and prepared report cards which will be sent to the Sponsor Mothers for this month as a Christmas present from their adopted daughters. Also they checked the church members of local churches, and are canvassing this week for the 1926 budget. It is the duty of this committee to deliver the Baptist Student magazine. The December issue has arrived and carries many thoughts about Christmas. Parents, if your daughter does not take this, you could not give her a present she would enjoy more than a subscription to this magazine. For the rest of this year it is 60 cents. Some of the leading articles for this issue are: "Is Doubt Dangerous," "Candles," "Christmas," "Are Students Really Living, or Preparing to Live," "The Bible," "Six Outstanding Characteristics of Girl Students."

## A. &amp; M. Social.

On last Sunday night, at the Baraca Tabernacle, the Baptist Sunday School classes from A. & M. delightfully entertained the Baptist girls of M. S. C. W. It was one of the best "organized socials" we ever saw, and much credit is due to the committee from A. & M. for the success of the occasion. The program was posted on the platform, and every card announced something new. One feature of the entertainment was a mystery reading; another a special song by the M. S. C. W. girls; another a Motor Car Romance. There were six poems, and at 9:30, when the girls left, they all said it was the best social of its kind ever given. It seemed that almost all of A. & M. was on the campus that day, for the Methodist boys and the Presbyterian boys did the same thing for the girls of their denomination.

## Sponsor Mothers Again.

It was a very impressive little meeting which Mrs. Donald Frazier had with her adopted daughters on last Wednesday afternoon. They decided to call their club "Willing Helpers," and Mary Louise Woods is the chairman. On Tuesday of this week they decided to go out into the community to sing some Christmas carols to a shut-in. The visit was a happy one, and brought real Christmas cheer to an old lady 86 years "young." This club plans to make many more similar visits after Christmas.

The Sunday School girls of a certain church put flowers in front of the pulpit each Sunday.

One was asked by an elderly person what they did with the flowers after the service.

"Oh, we take them to the people who are sick after the sermon," was the innocent reply.—Exchange.

Little Brother: "What's etiquette?"

Next Size Above: "It's saying, 'No, thank you,' when you want to holler 'Gimme'!"—Christian Guardian.

## FROM LOUISVILLE, KY.

Today was Missionary Day with the Seminary, and we had two good programs. The first was with the State Group. On the wall was a poster containing the topics of discussion, written in various colors. At the top of the poster was a large golden star with its light rays cast upon the program subjects.

## Medley of Christmas Music

Mrs. C. N. Travis.

"God's Love Gift to Us," by Miss Wilma Bucey. This was in red, indicating the cost of the gift. "The Crisis," by W. C. Tyler, which was in black, indicating the condition of Missions just now. When Jesus was in the tomb it was a time of despair and much mourning on the part of his followers, now that He has arisen and gone on high to be with the Father, we should meet the Crisis with joyous giving, for Christianity is not a failure. Comparison of Returns by I. E. Rouse. He had the facts in figures. He showed that in the home land there were 30,000,000 people, in the foreign fields, where our Missionaries were at work, there are one thousand million people. In the home land we spend \$20.00 to every one dollar spent for foreign lands. In the home for every conversion per minister there are 58 conversions per minister in the foreign lands. In comparison to the number of workers in the various fields and the home forces, there are 19,000 more ministers in the Southern Baptist than in all foreign fields. This was listed in green on the chart. The Attitude of our Missions was in silver. Their lives are shining as brightly as possible, and the big question is, "Am I keeping their light dimmed by not supporting the Missions more vigorously than I do." Let us help their lives to shine brighter in those benighted fields. This was discussed by Mrs. D. C. Horn, reading from several letters from the Missionaries of different fields. All of them as optimistic as can be. Though they are cramped in their equipment and they see the need so very keenly. The last topic was by Murry Taylor, "Our Love Gift to Him."

In the general meeting we had a four-minute speech from a representative of each of the States represented in our student body. Bro. J. C. Wells spoke for our State, giving the characteristics of Mississippi Baptists.

We have with us now another Mississippian coming to us by way of Murphy, N. C., Brother T. L. Sasser of Brookhaven, and who was one time pastor at Brookville. Brother Sasser is here to round out his degree which was begun some years ago. This brings our number to 33, which is 11 above the average of the last four years.

Gifts from our group this month are shown in the following figures: To budget objects \$91.69, and to designated objects \$110.50, totaling \$201.19. J. H. Gunn, Reporter.

## IN MEMORIAM

## Obituary

The death angel came into our community recently, and carried away one of our brightest little children, Samuel Carlton Varner. Carlton was born August 2, 1919, and was taken from us on November 22, 1925. He is survived by his parents, Mr. and Mrs. W. Hamp Varner, two brothers and two sisters, and his maternal grandparents, Mr. and Mrs. W. S. Rampy, together with a host of relatives and friends of Union community (Lafayette County). Carlton was making splendid progress in his second year's work in the Union Consolidated School, where he will be greatly missed by his classmates and his teacher, Mrs. D. T. Oaks.

May God in His goodness and mercy send abundant comfort and consolation to the bereaved ones.

We extend the sympathy of our deepest hearts to the bereaved parents. May God give them grace enough to say, "Thy will be done, for thou knowest best."

And may we all unite some day in heaven where we can understand the mysteries of the Heavenly Father.

A friend,

—D. T. Oaks.

## MRS. J. L. HENTON

Sept. 13, 1859—Dec. 6, 1925.

In the passing of a good wife and mother, after a life replete with responsibilities and sacrifices, we stand with head bowed, as in the presence of God's elect. For surely, "Of such is the kingdom of Heaven."

Parmelia Ann Partin was born September 13, 1859, in Old Chunkyville. The daughter of Dr. Charles P. Partin, a Major of the Civil War, and Melissa Ann Betts, a relative of the lamented Bishop Betts Gallo-way, hers was a heritage which made for superiority in ideals and intellectual attainments. Hers was the advantage, too, of the "give and take" of a large family, for she developed among three brothers and sisters, all of whom preceded her to the grave. Not a college graduate, yet she was cultured to a degree, having received her education under private tutors, as was the custom in her youth. Previous to her marriage at the age of twenty-six, she taught for three years at Suqualena, Decatur and Chunky, leaving the impress of her personality upon many pupils living yet to call her blessed.

Had Mrs. Henton lived until December 22nd, she would have celebrated her fortieth anniversary of her marriage to Mr. J. L. Henton, a native of Georgia, but at that time a resident of Decatur, Mississippi. To this union were born ten children, the death of two in infancy being the only invasion of the death Angel for these forty years, until the mother was taken to her reward. As a mother, Mrs. Henton was supreme, counting no sacrifice too great for her family. She leaves to



grieve for her going her husband and the following children: Misses Ethel and Marion Henton of Hickory; Miss Blanche Henton, supervisor of primary work in the Oak Ridge (Louisiana) schools; Mesdames R. H. Adams and A. N. Ratliffe of Los Angeles; Charles P. of Breckinridge, Texas; J. Lucien, Jr., of Louisiana, and Edwin Walter Henton of California. There are two small grandsons to miss the loving regard of an ideal grandmother.

After a beautiful funeral service, conducted by Dr. R. A. Venable in the Hickory Baptist Church, of which she was a member, the body of this good woman was buried in the Partin burial plot in the Decatur cemetery among the lovely flowers given by the many who loved her. She lies there today, pillowed upon the bosom of the land she loved and within its tender and encircling arms—"A Child of the King."

"Life is ever Lord of Death,  
And Love can never lose its  
own."

#### JOTTINGS FROM LOUISVILLE, KENTUCKY

Some weeks ago we reported on the talk which Doctor John R. Sampey made on Missionary Day, as observed by the Seminary. Since that memorable message was delivered, which touched the hearts of all who listened to it, at the request of the student body that Dr. Sampey tell us more of the Mission Need in South America, he has given other talks in chapel along the same line.

Ministry in the Homes of Missions was the first of these. Dr. Sampey took us with him into the homes of those of our native states, and especial interest to Mississippians, J. J. Cowser and Mrs. Cowser, W. E. Allen and Mrs. Allen, Miss Minnie Landrum, saying nothing of others mentioned. First, furniture of the home is far different in some respects, from that used in the States. Articles of food is different and perhaps the mode of cooking is also different enough to make dishes have a different savor, and of course the language is English when they speak to an Englishman unlearned in their Portuguese, yet they speak the Portuguese in their ministry quite largely. It might be said here that while Dr. Sampey did not preach in Portuguese he mastered the language sufficiently to know that his interpreters were not "ratting", so to speak, in putting his message to the people. We were told that the Missionaries and their families were overjoyed to have one come among them, one who had been teacher to a good large part, and speak for Christ in his life and conversation before their children. The situation is so peculiar there, that the children see so much of the vileness of the world in the lives of the men and women of the town and street who do not know Jesus as cleanser of their lives. The old Professor coming into the home of the student and while there building up anew—if it be—the courage and en-

thusiasm which was generated in a land of religious fervor. Dr. Sampey is of the opinion that the visiting in the homes, and the ministry there was worth the trip and time required.

Another ministry was that of the schools. These people, in whose homes he was, are all in some respect associated with the schools and missions of the cities in which they labor. It was in the schools that he met with the children of the natives. It was here that he saw the future of Brazil. It was here that his heart yearned the more that a correct picture of Jesus and His mission in the world, and the anxiousness to save men and women, boys and girls from their sins that they may stand before God justified. He was conscious of the fact that the religion, or religious profession, in the homes from which these came, in large numbers was not that of the evangelical faith. So with all the tact possible for a Christian gentleman, versed in the history of their grades and of their country, held up to them the heroes of their land, and as they were somewhat acquainted with the history of the U. S. A., and of the Southland which he so much loved, he pointed out national heroes of our own, then with this setting put before them the Hero of all times and ages. He who was and is and shall be. Letters from the heads of the schools have come to Dr. Sampey since his return to his work here telling of the conversions that had their beginnings in the Ministry of the Schools as he talked morning after morning to these children.

It was noticeable in one respect in regard to one of the teachers of the school. This woman was a Southerner by birth and had in early life moved to Brazil after the Civil War with her father's family. That morning Robert E. Lee had been held up as the speaker's hero, and as he paid his eulogy to Lee and then rapidly changed the figure to Christ, he observed the countenance of this woman change, and after dismissal of chapel she went to her room and locked herself in and was for hours alone. When the door was opened, and it was opened from the inside, she confessed of her waywardness of life and how those things of Lee had been told to her from childhood, but in a so far different atmosphere, her daily life had been such that her hero from childhood was nothing more than a fairy tale, but that morning one had stood in her presence and spoke of the things which he knew, not only of Lee, but one more powerful than all armies, generals, and even the mustered cohorts of hell. Behind that bolted door a fight was waged and a victory won. Do you ask who won? Jesus! The one that Brazil needs so very badly.

Venom was the subject of another message. This time there was on exhibit the skin of a snake 31 feet long, and I venture 30 inches wide in the middle parts and tapering to proper proportions for head and tail. This snake feeds by coiling about its victim, and having killed

by squeezing them swallows. It may be a calf or a hog or goat. There is another skin less in proportion. We would guess about five feet long and wide in symmetry. This one has pretty red checker back with other colors blended. We have left the name of the first snake to be looked up by the children, but this one's name was not given, though it is one of the most poisonous snakes of South America. From these two snakes was shown the spiritual condition of South America. A palace filled with venom, spiritual venom, the kind that grows up with you and wins a hearing and while it does not bite like the viper yet it is most surely winding about its victim and finally crushing the life out. That is something of the subtlety of the religion abroad in that land.

Dr. Sampey has equipped himself with a good large white sheep skin which he will carry with him next summer as he goes again to that field to preach the unsearchable riches of the Gospel of Jesus Christ, so that he will have something to place on the three boards which they call a bed, and will be a little more softer than the pillows of cottonwood lint.

These lectures, full of the Gospel, and interspersed with readings from letters from the workers on the field telling of the results of the tour which he made, were very much enjoyed by crowded chapels each day, and the results are so that the Doctor said that he was anxious to go back to those people and preach to them now that they know more of the joy of his heart as he spoke to them before. They have more in common now than then, and they can be of great service in bringing in their comrades and friends of the city who otherwise perhaps could not be reached.

—J. H. Gunn, Reporter.

#### BIBLICAL CRITICISM AND THE MASSES

By Prof. H. E. Dana,

of the Faculty of the Southwestern Baptist Theological Seminary,  
Fort Worth, Texas

It is generally supposed that the popular mind has no place for Biblical criticism. We take it for granted that all problematic matters connected with the Bible are, and of right ought to be, kept from the masses. In consequence, little effort is made through our regular channels of denominational publicity to acquaint the people with these Biblical problems and their solution. But the simple matter of fact is the people are learning of these matters, and most often from sources not conducive to confirmation of faith. Through newspapers, popular magazines, and other non-Christian forms of publication, questions of Biblical criticism are thrust upon the public. It is becoming increasingly a mistake for a pastor to ignore the demand upon his ministry which this situation creates.

A few years ago, in a class in Greek New Testament in the Southwestern Seminary, a student who was pastor of a church in a small

oil town, told how a layman in his men's Bible class, just a plain business man of no great education or literary pursuit, startled the pastor with the question: "Why do we have just twenty-seven books in our New Testament, no more, no less?" Fortunately the pastor was able to give an intelligent answer to his question, and the inquiring mind of the layman was satisfied. All too often preachers must either confess their own ignorance when such questions are raised, or rebuke the inquirer for allowing "doubt" to find harbor in his mind. As a matter of fact, it is not doubt, but honest inquiry. The minister of Christ should be prepared to meet such honest inquiry in the right way.

The question arises just here: Where may the preacher find information on this point? This brings us to the chief purpose of this article. We are not proposing to suggest an exhaustive list of source books on such matters (Dr. A. T. Robertson of the Southern Seminary, Louisville, Ky., is the best qualified man among Southern Baptists to suggest such a list), but earnestly to recommend a single book. It is the "The Bible Our Heritage," by Dr. E. C. Dargan, published by the Baptist Sunday School Board, Nashville, Tenn., in the spring of 1924. It deals with just the problems which are of most interest to the average layman or Christian woman, and is presented in that simple and lucid style so characteristic of its author. This book should be in the hands of every pastor in the South, and is the best book which the pastor can recommend to his inquiring member. Dr. Dargan, in the very beginning, deals in a brief and straightforward way with the dual character of the Bible—divine and human, and the question of inspiration. In the same chapter he treats of the mechanical composition of the Bible. The next chapter deals with the manuscript sources and printed text. The third chapter is devoted to a discussion of the original language and the task of translation. In the fourth chapter he gives a brief sketch of the history of the English Bible. A wide circulation of this book would remove the objection of those who demand "The Saint James Version just like Saint James wrote it." Chapter five offers a brief, descriptive summary of the contents of the Bible. In chapter six are some practical suggestions on how to read and study the Bible. The last two chapters discuss respectively the Sunday school teacher and his Bible and the Bible in modern life. In this

**COTTON SEED** Sikes' Early Big Boll  
Pedigreed Cotton Seed  
Has a record of making 64 bales on 32  
acres. 1250 pounds makes 500-pound bale.  
Staple strong inch and better. Write for  
booklet.

M. H. SIKES SEED FARMS,  
Atlanta, Georgia

**SORES** BOILS, CUTS and  
BURNS have been  
healed since 1820  
with  
**Gray's Ointment**  
Sold by all druggists. Write for sample  
to W. F. Gray & Co., 708 Gray Bldg.,  
Nashville, Tenn.



little book of eight chapters, or 132 pages, is a comprehensive sketch of just what the average layman needs to know in general about his Bible. Any pastor will do his member a great service by putting this book in his hand; however, after the pastor has given it a close study himself.

Seminary Hill, Texas, December, 1925.

### RECORD! REMIT!

Once the Western Union Telegraph Company announced that its customers spent annually at least \$1,000,000.00 for the use of the word "please". So persuasive is its power that it should have been included in the title of this article but its very absence may make its influence all the more apparent. Certainly it merits a prominent place for it gains so many "right-of-ways" for its users.

May this verily be so in the effort to give an accurate record of every W. M. U. gift to the Christmas Offering for the clearance of the debt on the Foreign Mission Board. It is equally important whether the gift is made by a young person or by a woman. It is also imperatively important whether the gift is made through the church or the society. Of course every active W. M. U. organization among the women understands the wisdom of the Union's record system but for the benefit of the younger folks this bit of history may be cited. Thirty-seven years ago the recently organized Woman's Missionary Union was appealed to by Miss Lottie Moon of North China to make a Christmas Offering of at least \$2,000 so that work might be opened up in the virgin field of Pingtu. Rallied by their remarkable secretary, Miss Annie Armstrong, the societies accepted the challenge and brought in not just \$2,000 but \$3,000. Each recurring Christmas the story has been retold, the record so carefully of that initial offering persuading many a heart to "bring rich gifts to the King". Remarkably useful was the record of previous Christmas Offerings when plans were being laid for the one of last year. You will recall that it was decided to divide the offering of that Christmas among seven stations in China, enumerating a specific need in each and working toward these specified amounts. The total amounted to \$50,000, which was a 10% increase over the recorded offering of the preceding year. The outcome was an offering of almost the entire amount set as the goal, the gauge of which was the record of other years.

Please, therefore, get this Christmas time the record of all such offerings by W. M. U. young people and women. Record it on the books of your society, get the total at least recorded on the books of your church and in having it forwarded be unusually careful to see that it goes forth for the debt-clearing Christmas Offering from your respective W. M. U. organizations.

The foregoing paragraph closes

with an exhortation about forwarding the Christmas Offering. In "all caps", as the printer says, let the request appear: "REMIT PROMPTLY PLEASE!" Multiplied many fold will be the immediate benefit of your offering if it is remitted without delay. You doubtless know that on January 13 the Foreign Mission Board will meet in Richmond to decide if any S. B. C. missionaries must be recalled, if any mission stations must be closed. If you have ever visited a mission field then you know how it would cut you to the quick to see a single one of them closed—it would seem as cruel as knocking the crutch from under a cripple, as refusing to guide a blind child through crowded traffic! But if by January 13 the Foreign Mission Board does not know the returns of the Christmas Offering it must attack its cruel task of retrenchment. Please, therefore, remit!

If there is a single statement in the above paragraphs which is not clear to you, please write for an explanation to your state W. M. U. headquarters, the fountain source as it is of detailed information concerning the keeping of records and the remitting of offerings. Bear in mind that all of the foregoing is requested, whether your Christmas Offering was made early in December or just before Christmas or on December 27 or whether it was made through the society or the church or whether it shall be made immediately after reading this article or during the January Week of Prayer—it matters not "how, when or where"—record, remit promptly, please!—Kathleen Mallory, W. M. U. Corresponding Secretary.

### Mrs. Florence E. Tucker

On the night of Dec. 13th, 1925, the subject of this sketch quietly slipped away into the other world. For several years she had been making her home with her invalid brother, L. M. Boone of Mt. Olive, Miss. She was born Nov. 4th, 1855, and was reared in the Puckett community. For 52 years she had lived a devoted Christian life. She seemed to have taken as a motto for herself the saying regarding our Lord, "He went about doing good". Some year and a half ago she had a stroke of paralysis, leaving one half of her body practically useless, but during this period she busied herself in helping to care for her invalid brother. She was a great lover of her church and pastor, and delighted herself in every form of worship.

Besides Bro. L. M. Boone, she leaves another brother to mourn her loss in the person of Dr. W. H. Boone of Puckett, who for so many years has served churches in the southern part of the state. She also leaves two nephews and seven nieces.

Her body was carried back to the old church, Clear Creek in Rankin County, and the tender hands of the friends of other days laid the body to rest.

—A. S. Johnston.



No. 2—Weekly News from The Circulation Department.

### WANTED AT ONCE:

One hundred and fifty-six Pastors of churches in Mississippi to hang the latch string on the outside and hide the rolling pin. The Baptist Record is coming.

An opinion gleaned from a poll of the Baptist Preachers in the state declares that 1926 will be the best year the Baptist Record has ever had. The state Convention voted unanimously for the Record's health. The entire state likes the Baptist Record. Thank God, the only thing left for us to do is work.

### "BIG EYES" AND "LITTLE USE"

But we will have to go after them together. Three men working in the interest of the Baptist Record will help. And these three men want some work every Sunday and every week. These men cannot do all the work alone—possibly not any of it. But with the Pastor's help, mountains may be moved. The weak spot of socialism is that provision is made for sharing only the benefits. Nobody is delegated to share in the brunt of deficit-bearing. And, of course, unless some are designated to care for deficits, there will be no benefits to distribute. You see where we voting Baptists stand? We all want the benefits, but in caring for the productive matters, we often fall short of really producing.

### "CURVATURE OF THE SPINE"

Too many people expect results without undergoing what to many is a disease, "Curvature of the Spine". That's not a disease—that's God's pathway to progress. We need more people afflicted with "curvature of the spine"—not permanently, but almost. Say, from 7 A. M. to 5 P. M. as a minimum. If that diet doesn't make folks grow, there isn't any grow in them. The Children of Israel ate it—many of them died in the wilderness. God told them they could have the promised land if they would take it—some of them didn't want it—God's way—and didn't get it.

### "PROCRASTINATION" A BIG BAPTIST DOCTRINE

A negro preacher once delivering a "trial" sermon used repeatedly the word "Procrastination". In conference the Deacons called the Preacher aside and said, "We are fixin' to call you, but we ain't clear what you mean by dat wud 'Procrastination'—explain yoself."

The beaming negro preacher, slapping one of the brethren on the back, exclaimed, "My, my, brudder Jones! Don't you know what 'procrastination' means? Dat's one of the chiefest Baptist Doctrines." And there you are. Let us talk plenty but let us work more. If this sounds good and is right, let us out to battle.

## The Baptist Record

Circulation Department



If the printed word kept up the morale of the folks during the War, it will keep up their morale in God's business.



